A

TREATISE

AGAINST

Drunkenneſſe:

Deſcribed

In its NATURE, KINDES
EFFECTS and CAUSES,

Eſpecially that of

Drinking of HEALTHS.

To which are added, two ſhort

SERMONS

Of S. *Auguſtine's, De Tempore.*

——*Crimen placuiſſe putavit.*

Faithfully Tranſlated,

By *MATTHEW SCRIVENER.*

LONDON:

Printed for *Charles Brown,* Bookſeller
in *Cambridge.* 1680

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AN *ADVERTISEMENT.*

SUppoſing that ſome caſting their Eye on this enſuing Treatiſe, may be impatient before they peruſe it, to underſtand what I mean, ſo daringly to appear in publick upon this Subject, I hold my ſelf obliged to offer this ſhort Defence of my ſelf; *viz.* That it is the undoubted Right,

as well as Duty, of every good Subject to Arm, when the King takes the Field againſt the Common Enemy. Almighty God therefore having, amongſt many other Divine Reſolutions, and Heroical Motions, put into the heart of our Dread Soveraign, *to make War againſt the Beaſt,* (as the Scripture ſpeaks, *Revel.* 19. 19.) or rather Beaſts of Luxury and Drunkenneſſe, ſo far invading and waſting this Nation; as I accounted it ſafe under ſo great Protection,

ſo

ſo likewiſe ſeaſonable under ſo wiſe a Conduct, to ſhoot this my Bolt (as the Saying is) at them alſo; and that foreſeeing how apt many will be to make that Saying compleat, by calling it *A Fools, and ſoon ſhot.* For as the World was never more witty to Madneſſe, in deſpiſing all Checks contradicting its humour, than now; ſo, on the other ſide, it was never more wiſe in ſtudying Self-ſecurity, and keeping out of harms way, by offending no Man or

Party, any ways able to retaliate. And who indeed is ſo low and weake, who may not meet with an opportuuity ſo to doe, in ſome degree? But if all Men were ſo wiſe, this Land would have a great many more Philoſophers (ſuch as they may be) than good Chriſtians, good Subjects, or good Men: no private ſecurity or felicity being durable, where the Publick is ſhaken or corrupted by ſuch Vices, which the practicers of, themſelves, in their

their lucid Intervals and moſt retired Thoughts doe condemn in themſelves. And therefore this undertaking of mine being fenced ſo well with the beſt Authority in Heaven and on Earth, and juſtified by ſo powerfull a Witneſſe in thoſe very Breſts which otherwiſe may diſlike this Deſign, why ſhould I diſtruſt God, or call in queſtion the Ingenuity and Candour of my Reader ſo far, as to deſpond or diſpair of a deſired event? to induce

the better to wch end, I have endeavour'd to fortifie my weak Intereſt in Mens Conſciences by the acceſſion of the weight and worth of that Holy and Learned Father, St. *Auguſtine*, in his two Sermons *De Tempore* on the like occaſion, punctually Tranſlated, and joyned hereunto. Which if any man ſhall endeavour to weaken, by calling in queſtion the Genuineſſe of thoſe Sermons, I ſhall not here enter into diſpute about them, any further than by affirming, that

that many of them are undoubtedly his; and nothing appears diſproving theſe to be truly St. *Auguſtines*: And if they were not, yet muſt be of ſome grave and zealous Father, more to be valued and liſtened to, than any Authority can poſſibly be brought to the contrary: which having adviſed my Reader of, I refer him for a further account of my preſent Undertaking, to what immediately follows: beſeeching God Almighty to give that ſucceſſe to it, which

which rather the Merits of the Cauſe, than the manner of the Plea, may reaſonably claim.

The Contents.

Section I.

THe General Occaſions and Deſign of this enſuing Treatiſe. Pag. 1.
Sect. II. *Of the Nature and Kindes of Drunkenneſſe.* p. 10.
Sect. III. *The common Excuſes uſed by Drunkards, conſidered.* p. 29.
Sect. IV. *The Word of God expreſly declaring againſt Drunkenneſſe.* p. 52,
Sect. V. *Of the ſeveral evil Enormities and Ominouſneſſes, and Abſurdities of* Drunkenneſſe *in any Nation.* pag. 64.
Sect. VI. *The ſeveral Inconveniences and Miſchiefs publick and private of Intemperate Drinking, touched.* p. 79.

Sect.

Sect. VII. *Some general Causes of the prevailing Sin of Drunkenneſſe recited.* p. 106.

Sect. VIII. *An eighth reaſon of the increaſe of Drunkenneſſe, Drinking of Healths.* p. 118.

The Two hundred and one and thirtieth Sermon of St. Auguſtine, De Tempore, *Of ſhunning Drunkenneſſe.* p. 159.

The Second Sermon of St. Auguſtine: *of avoiding Drunkenneſſe.* p. 179.

A Treatiſe

A TREATISE AGAINST Drunkenneſſe.

SECTION I.

The Generall occaſions and deſign of this enſuing Treatiſe.

I Am not ignorant or unſenſible of the great and many prejudices I, and this naked Diſcourſe may be ſubject unto, encountring ſo grand an Enemy and over-grown Monſter as the vice of Drunkenneſſe is in this preſent Age, if not in this Nation: and therefore could as politickly

tickly and contentedly, as wiser and greater, and learneder Heads, have rested quietly in safe silence, under the protection of privacy and inoffensiveness to all men; or venturing abroad, at least concealed my name, as on some other occasions I have, thereby avoiding the sharp and severe Censures of divers, who of no base extraction, fortune, order, Civil or Ecclesiastical, have either directly or obliquely given too much countenance and credit to this prevailing Vice; especially by the use of Healths, not always, but too frequently tending to, and ending in a very evil Event, against which I direct my feeble Forces. For as it is observed of *Tully* too vehemently accusing *Clodius*, a very leud Fellow indeed, but having many and great Friends in *Rome*, these took his fervour so ill, that they combining together procured

procured his Baniſhment; ſo might I fear, by this my plainneſſe and freedom of Speech, to fall under the heavy revenge of ſuch, who, though they cannot deny Drunkenneſſe is a notorious Sin, and now prevails, have ſuch a kindneſſe for it in a corner, that they may take an occaſion therefrom to condemn the ſevere Adverſary to it, as their pleaſure prompts them. And I am not ſo daring (as bold as I am) to bid defiance (as ſome Writers in a good cauſe have done) to any man, profeſſing my ſelf to fear and value the diſpleaſure and enmity of any man; yet not ſo far as to divert me wholly from this ſeaſonable deſign, as I judge, or to be aſham'd to ſet to my name, or ſhew my face, leſt I might ſeem alſo to diſtruſt the wiſdom at leaſt, if not the juſtneſs of my undertaking: From

which I aim not at any thing ſo much as the Glory of God, the good of Religion, and the Nation even in its Civil Capacity, and the ſtopping the mouths of the Enemies to all theſe who clamour too loudly, though not altogether unjuſtly againſt the commonneſſe of this Sin, ſtrengthening themſelves by ſuch weakneſſe or wickedneſſe of others.

And I fear I may make bold here to uſe the words of the Apoſtle, *Not many wiſe after the fleſh, not many noble, not many mighty*, have eſcaped their Animadverſions in this kinde: God grant they may, at leaſt hereafter, be all convicted of ſlander that ſo judge. And that they may ſo, I have undertaken this ſhort and ſimple Labour: having in truth not only a general deteſtation and lamentation of the Vice, but ſome ſingular provocations known

to ſuch as underſtand my Circumſtances, not hidden to many. However, I declare uprightly, there is nothing of revenge at all in the caſe, but pureſt and greateſt Charity, of betaking my ſelf to this more publick courſe, to reclaim ſome at leaſt, who cannot have the benefit of that vulgar ſaying to mitigate their offence, *He is no bodies Foe but his own*: For in truth, no man is Virtuous or Vitious to himſelf alone, but influences others by bettering or tainting them; ſo that to endeavour to obviate this evil warring againſt all capacities: And to profeſſe enmity to it, is (rightly underſtood) to declare himſelf a Friend to all ſorts of Perſons: unleſſe that may be ſaid now to be fulfilled, which I am unwilling ſo much as to think, which * *Antony the Great* (as he is called) Father of ſolitary and ſequeſtred living from the World,

* *Apothegm. Patrem. cap.* 17.

World, is ſaid to Propheſie, *viz. That the world ſhould one day come to that paſſe, and men ſhould be ſo wilde, that when they behold a ſober man, they will ſay,* Thou art mad, *becauſe thou art not like them.* And it is ſaid, That frequenters of Taverns, and fermenters of their Brains by Drinking, are come to that degree of Confidence already, as to term ſuch as avoid ſuch Irrational Exerciſes they accuſtom themſelves to, Melancholy men, as ſcarce themſelves, becauſe not tranſported beyond themſelves. If any therefore ſhall ſo tax me of moroſe ſingularity and audacity, I will anſwer in downright terms, as did St. *Paul* to *Feſtus*, ſo accuſing him, *I am not mad, moſt noble,* moſt witty, moſt, *&c. but ſpeak forth the words of truth and ſoberneſs: for I am perſwaded none of theſe things I now write,* are hidden from themſelves, or can well be gainſaid by any Inge-

Ingenuous Perſon poſſeſſed of his Reaſon.

For let them tell me: Is it not a grievous Sin, this Drunkenneſs againſt which we ſpeak, let the Princes of *Europe*, eſpecially lying more Northernly, look into their Dominions: Let the Nobles look into their Families: Let the privater and inferiour Perſons view the havock that is made in their ancient Houſes and Eſtates: Let every man of ability to conſider, and that dares enter into a recognition of his Eſtate, and the very figure and form outward, and conſtitution of his Body inward, tell us, what greater devaſtations, confuſions, ruines and miſeries are wrought by any Sin than this: of which I ſhall have occaſion to ſpeak more plainly and fully hereafter.

But I in ſo juſt and neceſſary a cauſe

do not content my ſelf to eſcape the rigorous uſage of many, unleſſe I caſt no ſmall blame, aud perhaps ſhame upon others of great Worth, Learning, Piety, and Zeal for Religion and the Weal Publick, that have indulged ſo much to prudence and civility of demeaner, that they have more patiently ſuffered this Vice to domineer and harraſſe ſound Piety, without bending ſome part of their proſperous Labours againſt this Sin, which has made more Fanaticks againſt our Church, than the boldeſt or moſt pertinacious Doctour of Diſobedience and Schiſme. For hereby God is Blaſphemed in his Faith and Worſhip every day: though I am not of that Perſwaſion, which the Enemies of our Church would gladly work into mens Heads, That onely Conformiſts are obnoxious to the Sin of Drunkenneſſe;

for

for frequent inſtances there are to the contrary, which if there were not, I ſhould think the better of that vulgar argument againſt the Church, That the Friends and Defenders of it are generally ſcandalous in their Lives; which indeed is but of ſmall force, unleſſe with injudicious Perſons, as not being true; and if it were true, not concluſive, unleſs it could be proved that the Church doth any where allow ſuch Practices, as its Adverſaries generally do thoſe Errours in Doctrine and Practice which they ſtand convicted of. It is now forty years or more, ſince I caſt mine eye on a Forreign Author, who, to ſhew his Eloquence and Wit, hath publiſhed an Oration in the praiſe of Drunkenneſſe, a Subject becoming the Wit and Genious of a *Netherlander*: wherein I know not that any of our Nation

hath imitated him, though the Preſs here hath of late days been too frank of ſcandalous Pamphlets, but, I hope, ſhall never be ſuffered to produce ſuch a Monſter. And I hope in God, true Chriſtian Hearts and Ingenious Minds, will rather condemn themſelves for their ſilence againſt this crying Sin, than me now at length crying out againſt it, in this manner.

SECT. II.

Of the Nature and Kindes of Drunkenneſſe.

THat in this my Diſcourſe I may not altogether ſtagger like a Drunken man, but avoid confuſion, I ſhall make my entrance into it, by

by conſidering firſt, what Drunkenneſſe is, and the ſeveral kindes: Next, ſhall proceed to ſhew the grievouſneſſe of the Sin before God, and the dreadfull effects upon the Weal-publick, as well as the immediate Actours or Practiſers; and finally, offer to the view of my Reader a ſummary of the Cauſes and Cures thereof.

In purſuit of this my Deſign, I intend not to play the Philoſopher, in ſtudying an accurate definition of it. I could wiſh that it were not ſo ſufficiently known to the meaneſt Underſtanding, but that it required an Artificial deſcription for the inſtructing the Ignorant.

What then may we call Drunkenneſs, but intemperate Drinking? But what is intemperate Drinking? will the Friend of that Vice demand of me. Shall I ſay, To Drink too much?

to

to Drink to exceſſe? This alſo will be as much queſtioned by the droughty Sceptick, unwilling to underſtand his Errour: And yet the ſame perſon, if it be inquired of him: What is Gluttony, and what it is to eat Exceſſively, is no more to ſeek for an anſwer, than another. He knows very well, to eat too much in quantity, to affect too dainty and coſtly Fare; and to eat unſeaſonably, is to eat unreaſonably; and to eat unreaſonably, is to be Intemperate and Gluttonous: But we all know, and grant what the drinking Soul alledges for it ſelf oftentimes, That 'tis not always the quantity a man takes, but the condition of the Perſon that drinks. If a man's accuſtomed to the Trade of Drinking, and thereby having attained an ability to bear more then other men, ſhall exceed the known mean of Drinking, he may be

be called a Drunkard, though he can keep his legs, and rule his tongue indifferent well, and remains maſter of his reaſon; becauſe, firſt it may be well ſuppoſed, that before he arrived to that ſtrength, he offered violence more than once to his natural Inclination, Reaſon, and Senſes too; ſo that one main evil effect of Drunkard, is, he conſtantly carries about him a violated nature in Habit, and unnaturall dilatation of his Capacity. For as we ſay of ſlight Stuffs or Clothes, they will ſhrink in the wetting; ſo may we ſay of the Faculties of mans Body, they will ſtretch with the wetting; ſo that a man, by conſtant violence offered to the powers of his Soul, doth wickedly enable them to ſuſtain more drink than Nature of it ſelf would endure. To which paſs many having brought themſelves, flatter themſelves

as free from Drunkenneſſe, but in vain, becauſe Drunkenneſs no more than Gluttony, doth conſiſt in the Quantity which men take, but the diſproportion to the naturall ſtate and conſtitution, and uſes of their Bodies. For a man to pour into a Veſſel a pottle, when it will contain but three pints without running over, is certainly exceſs; and ſo to endeavour to put into a pottle Pot, ſix pints, or but five; whereas to pour a gallon into a Veſſel of proper capaciouſneſſe, is no exceſſe. It is therefore exceſſe in Children to take half a pint of that which Men may take a pint. As Men are not all of the ſame ſtrength or ſtature of Body, ſo not of the like Capacity, or Ability inward to receive or bear Drink: And therefore, for any to argue themſelves temperate, from the quantity which ſome temperate perſon may

may without offense use, is to make a false judgment of the thing it self, and delude themselves with a fond Opinion, God in the mean time, and wise and indifferent men judging otherwise. For as the Philosopher, disputing in his Ethicks of the nature of the mean, wherein he made all Virtue to consist; and considering the variety of Mens Conditions, and other Circumstances of Actions, could not fix the true notion of Mediocrity any where so well as in the estimation of Wise men: So in truth, it will appear to be one of the wildest Chases, to enquire into any one common scantling of Eating and Drinking laudably; but what is convenient or inconvenient, must be determined by the current notion which sober and unprejudiced persons have of Intemperance.

Ὡς φρόνιμος ὁρίσειε.

And

And one principal rule of right judging is taken from the perſon himſelf. We do not therefore allow a Day-labourer, who hath nothing to live upon but what he dearly earns with his hands, to eat of the beſt, though he eats not of the moſt; nor to take but his half Pint of Sack or Claret daily, but he muſt be accounted exceſſive in his Diet, becauſe he exceeds the ability of his Purſe, as others doe of their Brain, otherwiſe able to maintain it. For neither doe the Tayler nor Shoo-maker bring the Body to the Cloth, or Foot to his Leather, but cut them out anſwerable to the end they are for. So ſhould not the Drinker bring his Body and Brain to his Cups, but his Cups to them, if he intends to be accounted either a wiſe or a ſober Man: ſo abſurd and ridiculous are they, who are ambitious to be eſteemed

ed Men from their imitating Men, and thoſe none of the wiſeſt or worthieſt, in their carouzing. But ſuch is the uſual ſaying now adays (*Let them that are influenced by it, look how civil they are to the Nobility*) and oſtentation, *To drink like a Lord*; making it a piece of Greatneſſe, to be really baſe. Why may not they ſay rather, and endeavour ambitiouſly, *To drink like an Emperor*: and eſpecially that Uſurper *Maximinus*, of whom *Julius Capitolinus* writes, That he was wont every day to drink an *Amphora* of the Capitol, which amounted to nine Gallons of our meaſure, and this of Wine; and yet was more ſober, as to his ſenſes, than many that drink but their Quart, or leſſe: yea, and more innocent, if this were not ſo much an habit contracted (as generally exceſſive Drinking

Julius Capitolinus in Vita.

ing is) as a natural inclination unſatisfied with leſſe: as the caſe of ſome great Eaters of late years have been among us; and that huge fat Fellow, of whom *Roverus* ſpeaks in his firſt Book of *Memorable Things*, who for his monſtrous Appetite and Capacity, was brought before *Maximilian* the Emperour to give proof of his ſufficiency in that kinde, by eating up a Calf or raw Sheep preſently, and yet riſing with an Appetite.

And yet much more blame-worthy are they, who being regularly ſet into the World; and perhaps with an averſion and abhorrence of what is more then ſufficient, by their frequentation of intemperate acts, dilate both their Stomach, and harden their Brains to a diſhonourable power of Drinking, and thereby may truly be reputed

ted Drunkards, though they retain their common reaſon.

And, as I touched before, for Men of any ingenuous Birth, Reaſon, or Education, not to content themſelves with true and wholeſome Liquor, of what kinde ſoever ordained, and ſufficing abundantly to the uſe of Man, but apply their Wits to prepare ſtrange unnatural Drinks, to the inchanting of their eaſily deluded Palates, is another ſort of *Drunkenneſſe* conſiſting in the extremity of the quality, if not of the quantity. For here the minde and fond heart is carryed away Captive after the ignoble Senſes, and the ſcepter of the Soul put into the hands of brutiſh Senſations. This, it ſhould ſeem, was in faſhion of old amongſt the people of God, as may be gathered from the Prophet of God, that noble *Iſaiah*, who from God gives

ſuch

ſuch inordinate fellows their own, denouncing a Curſe againſt them in this manner: *Woe to them that riſe up early in the morning, that they may follow ſtrong drink, that continue untill night till wine inflame them*, Iſa. 5. 11. But this Drinking ſeems to be moderate to that of our Age and Country, where many drink ſo that they cannot riſe in a Morning, and ſome not at Noon; and are not wont to drink until Night, but till Morning: then as the *Pſalmiſt* ſpeaks of the Beaſt, *When the morning comes, they lay themſelves down in their dens.*

But if they chance to eſcape the ſhock of the Battle, and be able to make a tolerable Retreat, without being wholly Routed in their Reaſon and Senſes, the ſame Prophet hath a ſharp reſerve of another Curſe againſt them: *Woe unto them that are mighty*

to

to drink wine, and men of ſtrength to mix ſtrong drink, ver. 22. Where he doth not threaten thoſe who are dead Drunk, or are worſted by Wine, but Conquerours, who can overcome more Wine than a civil Man can: And who are able to bear compounded Liquors of the neweſt and worſt Invention. For as the Virtues of Self-denial and ſeverer Abſtinence ſhall not loſe their reward, when a Man by conſtant diſciplining his Senſes and Appetites, hath by cuſtom brought himſelf into an averſneſſe and utter diſlike, and a kinde of inability to receive more Meat and Drink than is ſufficient; ſo undoubtly ſhall not that hunger or thirſt go unpuniſhed at the hands of God, which becomes neceſſary unto them who have corrupted both their Palates and Appetites, and extended them above Nature ſo far, that they can-

cannot be ſatisfied with that which is, or at leaſt once was, juſt and reaſonable, and would have formerly altogether anſwered their deſires. So that a Man having thus wilfully and wickedly brought his Body to be ſubject to, and tyrannized over by theſe Exceſſes, cannot reaſonably defend himſelf from the imputation of Intemperance, his Body, by his own fault, requiring the ſame. And beſides, it is reaſonable for him who moſt would be accounted a Man of Virtue and Reaſon, and Religion, when he diſcerns into what an unhappy ſtate of Body (which ſome boldly glory in) he hath brought himſelf, requiring cuſtomary Exceſſes; to reduce himſelf by the ſame methods he became exorbitant, to the original Mediocrity from whence he departed: and that is by retrogradations, or gradual

gradual diſuſes of ſuch things as are ſuperfluous, as St. *Auſtin* after adviſes. Though the rule of the more mortified be this, That they who have offended in Superfluities, ſhould by way of Chriſtian revenge upon themſelves, deny themſelves ſometimes ſuch things as are neceſſary, that is, requiſite. But of the cure of this Evil, I may ſpeak hereafter.

I now proceed to another ſort of ſly Drunkards, which divers may look upon as civil and temperate Perſons, but God doth not: And ſuch are they who perhaps are indifferently averſe to *Drunkenneſſe* in themſelves, but will be Drunk by a Proxy: They are unwilling to be ſeen to reel to and fro, or to endure the *Vertigo* in their own Heads, or to faulter and trip in their Tongues; and to make ſport themſelves, for ſuch as have a better

better command of themſelves than they have, or to be loathed for ſhameful ſpewings: but all this while, little conſidering how God is diſhonored by ſuch a ſin in another, as well as in themſelves, and the Body and Brain of their Neighbour confounded, can make themſelves merry, and be well pleaſed at the fall of others; little conſidering the ſevere Sentence denounced by God by his Prophet ſaying, *Woe be to thee that giveſt thy neighbour drink: that putteſt thy bottle to him, and makeſt him drunken alſo, that thou mayeſt look on his nakedneſs*, Hab. 2. 16. Which nakedneſs may be underſtood as well of their Moral as Natural nakedneſs, whereby Men diſcover their concealed follies and ſmothered malice, and private vain-glory, and all the naughty ſecrets of the heart, whereby he acquires the ſuſpicion,

tion, and perhaps deteſtation of others, and returning to his wonted reaſon, is grievouſly dejected at the recognition of his Exorbitancies; or, if ill principled, hardened to out-face all miſcarriages, hoping to defend one failing with another, and a third of worſe nature, until that comes to be verified which *Solomon* advertiſes us of, *Prov.* 14. 19. *Fools make a mock of ſin.*

But all this while it is not duly conſider'd by the prime Author of this Tragicomedy, that as the ſport, ſo the ſin will be owing to him before the Righteous Judge of Heaven and Earth. If a man hath a curious Image, or but a pretious Glaſſe, or other Veſſel valued by him, which coming in ſuddenly he finds defaced, or broken to pieces, doth he not enquire with rigour, who did that, or

broke this, and finding it to be one of his own ſervants, makes him pay well for it? So doubtleſs, God, the Maſter of this his Family of this world (eſpecially of the Houſhold of Faith) beholding how his Image in Man is defaced by immoderate Drink, will demand an account, Who did it? And, Who battered his Veſſel of Honour meet for the Maſters uſe? 2 *Tim.* 2. And if it be found that one of his own ſervants did it, he ſhall be ſure to ſmart for it; and that as guilty of the ſame Sin, though not in the very ſame manner, with him who labours in that diſtemper.

But adde we another ſore and frequent evil effect, of urging, or enſnaring, or tempting another to Drunkenneſs, and you ſhall finde that a double guilt, often ſtains the pretended innocency of plotters of miſchief

chief to others. And the Prophetick malediction of the *Pſalmiſt* hath here a moſt proper and juſt event; viz. *His miſchief ſhall return upon his own head, and his violent* (or cunning) *dealing, ſhall come upon his own pate, Pſal. 7. 16.* He is caught in his own ſnare: His own head turns round, his brain akes, and his pate is quite of order, intending nothing more than to bring another into thoſe unhappy and ſinful Circumſtances. Not unlike the ill luck often befalling the *Abbaſſines* in their Wars, as *Godignus* relateth: who in ſuch caſes were wont to carry about with them Lions in Dens, which when they were to engage with their Enemies, they uſed to let looſe, and put them on againſt them; but the wilde Beaſts not rightly diſciplined, oftentimes,

Godignus Hiſtor. Abeſs.

besides intention, returned upon their Masters and destroyed them, so that they were forced to leave off that stratagem. *Strong drink is a mocker, and wine is raging: and whosoever is deceived thereby, is not wise*, saith *Solomon*, Prov. 20. 1. And if so, What doth it differ from a wild Beast? And how are they shamefully mocked, who letting it loose, and setting it on others, find themselves seized on and spoiled thereby.

SECT.

SECT. III.

The commmon Excuſes uſed by Drunkards, conſidered.

BUt for the better clearing the point of Drunkenneſſe, and the kinds, therefore before I directly charge it with the notorious evil of ſin againſt God, and plagues upon Man for the ſame, I ſhall prepare the way, yet farther, by taking notice of ſome fine and ſmooth defences Men are wont to make againſt that ſeverity they will aſperſe this mine undertaking with, as the effects of a ſower nature, and moroſeneſſe in exceſſe on the other hand. The ſum of the moſt principal excuſes, is this:

Wine and ſtrong Drinks (ſay they)

are Gods Blessings and Creatures, and therefore must needs be good.

Wine (saith the Scripture) *is that which cheereth God and man*; and had *Noah*, that righteous Person, for its Inventor. And *Janus*, whom Learned Men make the same with *Noah*, with one Face looking to the World past, and with another towards the World to come after him, had his name from Wine, and was reputed a God. And Ale, say some English Criticks, hath its name, *Ab Alendo*, from nourishing.

Besides, God and the wisest and gravest men in all Ages and Nations, have not only allowed, but instituted days of rejoycing and hilarity, for common recreation, which cannot be without Wine or the best of Drinks, as well as of Meats, to heighten the Spirits, and tune them for mirth.

Again,

Again, They will tell you of many good Men, and ſome eminent ones in Holy Scripture, who have been overtaken with Wine ſometimes, and yet have not loſt the eſteem or reputation for Great and Righteous Men in their Generation. So that to exceed ſometimes, and be ſomewhat overcome, doth not argue a Man to be a Drunkard, or vitious in that kinde.

Laſtly, there wants not Scripture for an Apology in this caſe; and that, for ought I know, as validly and properly uſed, as Sectaries uſe it againſt all diſcrimination of Meats: All the Creatures of God are good, being uſed with thankſgiving: and, *Not that which goeth into the man, defileth the man, but that which proceedeth out of the mouth, that defileth the man.* Whereby it may be they mean, that

Drinking doth not defile the man, but Vomiting it up again doth. It doth so.

These are some of the Allegations used by those who are rather good Fellows than good Men; to which we shall not strictly and Scholastically, but more largely, and as occasion is given make answer, intending not a Disputation, especially with a man that is not himself, but a Direction and Exhortation.

And first, I must ingeniously acknowledge, that Wine is the gift of God, and so is that *Sicera* or strong Drink, mentioned in the Scripture distinctly from Wine: which as *Chrysostome* tells us, upon the fifth Chapter of *Isaiah*, *v.* 12. was a Drink invented by the *Phenicians*, which they made by bruising a certain Fruit they had into the likeness of Wine,

Wine, which was καρωτικὸν, ſtupifying, and cauſing Drunkenneſſe: perhaps not much unlike that we make of Apples: and the *Biſcaians*, as *Valerius de Sacra Philoſophia*, tells us, gave the name of *Sydra* unto. And *Diodorus Siculus*, *Bibl. lib.* 3. tells us, That *Bacchus*, the Father of good Fellows, was the Inventor of the Drink made of Barley, which we call Beer or Ale, as well as of Wine. But *Aventine* in his Annals adſcribes the uſe of it amongſt the *Germans*, from whom (as Drunkenneſſe in great part, it might deſcend to us) to *Marſus* an ancient Hero amongſt them. And how many ſorts of Liquors the poor *Indians* (who had no Wine) had invented before the Chriſtians came amongſt them, I leave to him that pleaſes to read in *Joſephus Acoſtæ*; in

Valerius Sac. Phil. 215.

his third Book and twentieth Chapter, of his Hiſtory of the *Eaſt Indies*. All I huddle up here together as ſuch, as men may equally offend in, though they be all Gods gifts, and in ſome ſenſe, his Creatures, not made immediately by him, but in the ſimples. For to the honour of Water it may be ſaid, God created directly no Drink but that: which notwithſtanding, I hold it altogether as lawful for man, by reaſon to prepare Drinks out of it, or other things more agreeable to the Body of Man in ſome Regions of the Earth; as it is for him by Art and Labour to make other Clothes to his back to keep him warm, than the raw Skins of wild and tame Beaſts, or unwrought Fleeces of Sheep: though we hear of ſeveral Nations that content themſelves only with what ſimple

ple Natures offer for Meat, Drink, and Clothing. And as for thoſe inſtances of renowned Perſons ſuffering by Wine, the common anſwer may be firſt, which the Fathers give for ſome other Enormities they have been liable to; *viz.* That they are Recorded for our inſtruction and advertiſement negatively; not by imitating them in ſuch Facts which eclipſed their glory otherwiſe egregious: but to look upon them as *Buoys* left by our wiſe Pilote God himſelf, near Flats, Shelves or Rocks, for us to ſhun that Courſe, leſt we ſuffer the like Shipwrack. And beſides, thoſe Examples were either occaſioned by ſurpriſe, or ſome impoſture: as *Lots* Daughters may be well thought to have uſed, to draw in their Father to their purpoſe.

And as to what follows, I muſt

acknowledge my self to be an enemy to the pretended rigour of some who would have all days of Publick relaxation and recreation suppressed, upon account of abuses incident thereunto. It is the consent of Nations (which is commonly called, *The Law of Nations*) upon which such days stand. *Seneca* (who was a Puritan in his Religion, giving very severe Rules for others to observe, which he grosly neglected himself, and especially in the Sin of Covetousness, whereof he was notoriously guilty) tells us in his Treatise of the *Tranquility of the Mind*, That all ancient Law-makers, and wisest Men in framing Civil Societies, did constantly ordain Festival-days, for men to meet together, and put some ease to their hard labour, by rejoycing together. And the Prophetick speech

of

of *Lamech*, Gen. 5. v. 29. ſaying of his Son *Noah*, *This ſame ſhall comfort us concerning our work, and toil of our hands, becauſe of the ground which the Lord hath curſed*, may be underſtood concerning the Inventions of Huſbandry, ſuch as Spades, Ploughs, Harrows, and aſcribed to him; which made the Tillage of the Earth much more eaſie to men than it was before: or of the Invention of Wine, which was a great comfort to the Spirits of Men, above the ſimple and natural Drink of Water: adding perhaps reaſonable Intermiſſions, for the refreſhment of conſtant Laborers; but above all, ſetting up and reſtoring to the New World, Religion defended by the ſeven Precepts, it is ſaid he delivered to be obſerved by all his Poſterity. But in ſuch ancient Intermiſſions and Recreations

we

we do not read were used any such Exercise, as now adays is, to frequent in Taverns and Gentlemens Houses, but in Manly Feasts and Exploits; which gain'd them applause and glory, and wonderfully recreated the minds of the Spectators, inflaming them not with Drink, but with a desire and endeavour of acts of Honour and true Glory. We do not read that any one of the Olympiack Games consisted in trying of Mens strength in Drinking: or that there was any Crown or Reward for him that did drink off his Cups best, or bear most rounds of Healths offered him. But *Plutarch*, in a Tractate he hath, shewing how a man cannot live happily according to the Notions taught in *Epicurus* his School, on the contrary tells us, That it is not the abundance of Wine and Roast-

Roaſt-meat which makes Men cheerfull at Feaſts, but a fair hope and perſwaſion that God is propitiouſly preſent with them, and graciouſly accepts what is there and then performed. I would to God ſuch Doctrines as this were more frequent in the mouths of Chriſtians, and their mirth more exactly regulated by ſuch Conſiderations. But may we not ſay, as Chriſt of the *Centurion*, *I have not found ſo great faith*, nor ſo good order, *no not in Iſrael?* The more is the pity.

Yet, notwithſtanding the two extreme abuſes of publick Joy and Thankſgiving, one denying the uſe of all ſuch (their turns not ſerved by it) and the other admitting them for no cauſe ſo truly, as for the opportunity of giving Scandal at ſuch times: God Almighty did not only per-

permit the *Iſraelites*, but enjoyn them to appear and rejoyce before the Lord, at certain Seaſons of the Year, as the Scripture witneſſes, *Levit.* 23. 40. *Deuter.* 12. 12. 27. 7. The name and fear of the Lord duly at ſuch times conſidered, diluting the ſpirits of the Wine againſt ſinful Intemperance, yet with hilarity in ſome good degree alſo. But if any man ſhall hereupon demand, What degree that is? I muſt be forc'd to reply, That it is paſt my skill to declare, and perhaps other mens of acuter Wits and greater Reaſon than I; becauſe, (as is premiſed) men are not to drink, nor is Drunkenneſſe to be judged by Arithmetical proportion, when every man drinks alike as to number of Glaſſes and meaſure, ſome at the ſame time faultering, and ſome ſtanding immoveable; but according to Geome-

Geometrical proportion, that is, according to their Age, Sex, or ability of Body: ſo that what is exceſſe in one, is not in another.

It was anciently a high Crime amongſt the *Romans*, for Women to drink Wine at all; and a little ſo taken, denominated them intemperate: Which abſtemiouſneſſe hath of later years been obſerved by ſome noble and virtuous Women. An eminent example whereof, *Æneas Sylvius* gives us in his Comment upon the Sayings and Deeds of *Alphonſus* King of *Caſtile*, in *Leonora*, whom ſome call *Heleonora*, Daughter to the King of *Portugal*, Wife to *Frederick* the Emperor of *Germany*, who being adviſed by her Phyſicians, coming out of a warmer Country into a colder, and being Barren, to drink Wine as conducing to Fruitfulneſſe:

Her

Her Husband the Emperor ſent her word, That he could by no means yield to it, chooſing rather to have a Wife that was Barren, than one that ſhould drink Wine: to which ſhe as well replyed, ſaying, I prefer Obedience to the Emperor before mine own Life; but if he ſhould command me to dye or drink Wine, I ſhould chooſe rather to dye than to drink Wine. And it were to be wiſhed, that Wine were not ſo much in requeſt amongſt Women now adays, and in the Northern Countries eſpecially; but that they kept as ſtrictly to the preſcription of abſtemiouſneſſe, as they do in *Spain* unto this day: where the more noble the perſon is, the more abſtemious is ſhe in this kinde.

It was of late years but a vain piece of an Argument mentioned before,

fore, taken from the inſpiring quality of Wine or ſtrong Drinks. For though we ſhould account it true, as we do, we cannot count it good what is ſaid: For whatever effect extraordinary it may have upon the phanſie, it conſtantly hath an evil effect upon the Reaſon and Judgment, which are the main Faculties making a Man, and rendring him profitable to God, his Country, or himſelf. He that is ſo tranſported in his minde as to be a loſer in theſe, though he be gainer in the other, ſhall have no cauſe to boaſt of the exchange, or admire the author of it, Wine: For what are the common effects but clamour, and Poetry, and this upon the praiſe of Wine or Women? and not as St. *Chryſoſtome* once obſerved of thoſe divinely inſpired

and

and inflamed in Scripture, who (ſaith he) as men in love are wont to break forth into Poetry, commending exceſſively whom they ſo affect: in like manner *David*, and the reſt of the Authors of Divine Songs or Pſalms, we have in the Scriptures, being poſſeſſed with a fervent love of God and Heavenly things, vented themſelves in Songs tending only to the honour and praiſe of God, and things Heavenly. But alas! if we obſerve now adays the Poetry in uſe (how accompliſh'd ſoever it is ſaid to be otherwiſe) or the Muſick either (that Divine and Noble gift of God to mankind) we ſhall finde that nine parts of ten are imployed upon the praiſe of Women, and exorbitant careſſes of ſuch Creatures, whoſe lives are ſcarce tolerable: all which are commonly the exuberances of too much

much Drink, with which they are Inſpired. If ſuch Inſpiration or Inflammations be allowable in any body, ſurely there only are they, where a defect is made, and a loſſe ſuſtained of the Natural Spirits: as fainting by ſome accidental oppreſſion of Spirit, or decay of them in Age. And yet as *Valerius* in his forementioned Treatiſe tells us, Wine is not good for old men, as is vulgarly believed; but, as he ſays, pernicious: His reaſon whereof is, becauſe of the want of Natural heat whereby it may be maſter'd. And one may obſerve in this caſe, the ſame reaſon as when Princes diſtreſſed by inteſtine or domeſtick Enemies, are wont to call Forreign aid to their aſſiſtance, which generally (as in the caſe of *Brittains* and *Saxons*) encreaſing and growing ſtrong, prove greater miſchiefs

chiefs to them that call for them, than that from which they deſired them; ſo ſtrong Drink, called for to drive away ſorrows, and to ſet men on the merry Pin, who are dejected, getting the maſtery of them, brings them under a worſe ſubjection than before they ſuffered.

But, the Examples of eminent Perſons in Scripture over-taken with this ſin, needs no other anſwer than other Inſtances of great Failings and Falls, to which they have been ſubject. May they not as well argue for Adultery and Inceſt, for Murder and Slaughter; for perſecuting the Church with *Paul*, and denying Chriſt with *Peter*? For though the circumſtances of *Noahs* and *Lots* Drunkenneſſe were ſingular, ſo as to make their offences lighter, and ſo in other ſins of other perſons; yet I ſhall

ſhall not ſtand upon them, but rather adviſe ſuch who have any fear of God before their eyes, or honour for deceaſed Saints, not to rake in the aſhes of them, to bring them to patronize ſuch notorious Crimes. For as it is alſo objected, and that truly, That one act of Drunkenneſſe does not abſolutely Characterize a man a Drunkard, no, nor perhaps two; ſo cannot we ſay, they were ſuch whoſe Errors are recorded upon ſurprize, as *Noahs*; or ſupplanting, as *Lots*: who made no practice of ſuch Exceſſes, and wilfully that we know, ran not into ſuch ſins. But whoever he may be that preſumptuouſly ſhall commit ſuch Sins, he is certainly obnoxious to ſeverer Cenſures and Puniſhments: they eſpecially, who offer themſelves willingly to Temptations, and yield not un-

unwillingly unto them. They are Drunkards, who more than once or twice fall into Exceſſe, and excuſe and comfort themſelves with this Apology: *A man not vitious may be overtaken ſometimes*: So that as long as they ſee any worſe, they flatter themſelves that they are not bad. But the Fact is not always to be conſidered in the heinouſneſſe of offence either againſt God or man, but the condition of the Perſon, and other circumſtances. For it is as odious for a Woman to be Drunk once a year, as for a Man once a week; and for a Youth once a quarter, as for a Man once a day. But how monſtrous is their Condition, and abominable to God and man, who ſhall make their ſhame their glory, imagining (according to their ſhallowneſſe) that it is maſculine in Women, and manly in Chil-

Children or Striplings, and nothing but Gallantry in obſcure Perſons, to tranſcend in ſuch caſes due proportion? May not theſe ſame perſons as well argue alſo a certain Divineneſſe in being Drunk, becauſe that the Learned Ancients numbered *Bacchus*, a notorious Drunkard, amongſt their gods? For 'tis as true, that *Bacchus* was a god, as that Drunkenneſſe is any piece of Gallantry, true Nobleneſſe, or that in it conſiſts any thing of Manhood.

Laſtly, as to them who lie and labour under this Guilt and Infamy, and yet hope to relieve themſelves, by alledging, They have regard to the main; they do not waſte their Eſtates with it, as others: What is all this but to declare to the World, their ignorance of, and careleſneſſe of that which is the main of all mains?

What saith our Blessed Saviour in the Gospel? *What if a man should gain the whole world, and lose his own soul?* A gainer, is much more than a saver or preserver of what he hath. And to gain the whole World especially, is infinitely more than any mans Inheritance. Whence comes it therefore to pass, that amongst Christians this is not believed and throughly weighed? Why do men blindly study to secure the Mite, and suffer the Mountain of invaluable Treasure to melt away every day, and their immortal Souls to perish in the Floods of intemperate Drinking? But, methinks, if such Knowledge be too wonderful for them, and they cannot attain unto it, as the *Psalmist* speaks: *The eyes of their body might suffice to inform them better, while they shew them the daily ruines of that, and the many*

sore

ſore evils preying upon their carkaſs before its time. And beſides, it is well to be obſerved, what is but too cuſtomary, That many men labour under a double Diſtemper in divers reſpects, by ſparing baſely, and ſpending baſely with great artifice, as they may ſuppoſe, but weakly, making one Sin ſupport another: which is true ſo far only, as in an Ague, the cold Fit the greater it is, the more violent is the hot Virtue therefore, if it be not loved and embraced for its own ſake, and not for vices ſake (which often happens) ceaſes to be what it is called. But that men may better underſtand this, I ſhall now proceed to expoſe briefly the heinouſneſs of this Sin, leaving ſome other Palliations and Excuſes thereof, to be conſidered towards the Concluſion.

SECT. IV.

The Word of God expresly declaring against Drunkennesse.

IT seems to be a very reasonable demand of me, arguing against this Sin, that a man should be Sober when he is not Drunk: but Soberness I restrain not to outward acts only of the Tongue and Hand, but extend it (as is usual) to the acts of the Mind, and soundness of Judgment: which notwithstanding is wont to suffer very much, oftentimes, from errours in practice and evil Life, vitious acts constantly and vehemently importuning Reason to justifie the Offender, and to make that good which common sense judges to be evil. And so, agreeable to the monstrous-

ſtrouſneſſe of mens Actions, are the paradoxes of their Underſtanding; until it comes to that ſometimes (as too often it does) that the firſt principle of Religion, the aſſurance of a Deity; and the next to that, the Omniſcience of God, or the Juſtice of God in duly and infallibly rewarding good and evil, are doubted of, oppoſed, contemned and derided: As *Solomon* ſays, *Fools make a mock of ſin*: And as the *Pſalmiſt*, *Tuſh! God careth not for it*: *Is there knowledge in the moſt High?* Such rude and bold Expoſtulations as theſe, are but a conſequence of that commoner Vice, *viz.* of *Atheiſm*. For if there be no ſuch thing as Sin, there is no ſuch thing as a God; and if there be no God, there is no ſuch thing in the World as Juſtice and Injuſtice, of which God alone is the Original

Rule; and so, no such thing as Vice or Virtue. And as some boldly accuse the Holy Scriptures, as the cause of all quarrels and divisions amongst Christians, yea and of men of divers Religions. So likewise may they say of the severe notions of Virtue and Vice, that they are the causes that so many Offences are taken and given; which removed, and men left to their supposed Liberty and Ingenuity, the World would be quieter. Which two Positions are alike true, but indeed both so notoriously false, as deserve not our refutation.

We must therefore here suppose men to be Christians, and to receive, without doubtful disputation, the fundamental points of Faith concerning the Being, Nature, Truth, Justice, Goodness of God, and such his Omni-

Omniſcience, that as he ſuffereth no Sin unpuniſhed, either by our ſelves in true repentance, or by himſelf in a proper reward deſtinated to it; ſo he diſcerns all the little as well as great errours of our Lives: and that, if poſſibly ſinners in any kinde may eſcape the juſt reward in this Life, he reſerveth vengeance for his Adverſaries; as the Prophet *Nahum* ſpeaks, *Nahum* 1, 2. which wrath is inevitably to be executed upon the ſeparation of the Soul by death from the Body; and more fully, upon the reſtoring of the Body to the Soul at the Reſurrection of the dead, and the laſt juſt and fearful Judgment. Theſe things being ſtedfaſtly believed, and frequently and ſeriouſly reflected on, can ſcarce want their due effect upon ingenuous and wiſe Souls, in poſſeſſing them with a dread

of

of Sin which exposes them to such evils.

It therefore remains at present to be shewed, under what various forms and obligations to punishment, as well as dishonor and displeasure to Almighty God, the Sin of Drunkenesse lyeth: And one Capital Offence accompanying it rather than others, is, that commonly there is more open and bold profanation of Gods holy Name, and his Word; more contempt of serious and godly advice in this Sin, than any other: For Whoremongers, Adulterers, Thieves, Lyars, and Oppressors of the Poor, generally retain some modesty in their sinning, and can better endure admonitions and reproofs, being convicted of their Errour: but I know not what peculiar daring spirit is infused with Wine, and strong Drinks,

Drinks into the mind of the Drunkard, that he anſwers all ſuch attempts of reducing him to Sobriety, with jeſts, ſcoffs, threatnings, ragings, and worſe a great deal many times. Let any of the former Sinners be ſurpriſed in the Act, he cannot chooſe but bluſh, ſhrink, and be aſhamed; but take a man in his Fit of Drunkenneſſe, and tell him of his fault, when it is moſt apparent and undenyable, he ſtorms and rages moſt of all, ſtands his ground (as well as he can) reſiſts all oppoſition ſtoutly, and derides Religion it ſelf moleſting him, breaking out in Blaſphemous Language divers times. *Abigail*, *Nabals* Wife, knew this very well, (and ſo do all other prudent Wives, and Friends to the Intemperate in this kinde) when ſhe deferred to tell her Husband in what condition he was,

and how, by his provocative Language in his Drunken fit, he had brought himſelf into extreme danger, and the brink of Perdition.

I therefore in like manner, ſuppoſing my Patient to have his Intervals of Reaſon, and out of his Fit, apply my ſelf to him, offering to his ſerious conſideration the Voice of God himſelf againſt this Vice, denouncing his heavy Judgment againſt it; a certain indication and proof of the heinouſneſſe of the Sin. For the two great Witneſſes of the Old and New Teſtament, yea a third, *viz.* The Law and Light of Nature teſtifie expreſly againſt this Sin.

The Prophet *Iſaiah* in the name of God, cries out againſt this Sin, *chap.* 5. 11. *Woe unto them that riſe up early to follow drunkenneſſe, and to them that con-*

continue till night, till wine inflame them. And again, *chap.* 28. 1. *Woe to the Crown of pride, the drunkards of* Ephraim. And becauſe an evaſion and excuſe is too often heard from ſome, ſaying in their defence, That they do not make a common practice of it, but ſometimes only, and therefore fall not under the ſeverity of ſuch Curſes: Hear they what God ſpeaks by *Moſes*, in *Deuteronomy*, *chap.* 29.19, 20. *And it ſhall come to paſſe, when he heareth the words of this curſe, that he bleſſe himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſſe unto thirſt. The Lord will not ſpare him, but the anger of the Lord ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him: and the Lord ſhall blot out his name from under heaven, and ſhall*

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ſeparate him to evil. So that we ſee, there can be nothing more pernicious to a man, than thoſe cuſtomary defences men are prone to make of ſuch their Sins. Of which ſort is that we read of, Matth. 24. v. 48, 49, 50. where Chriſt ſaith of the evil ſervant, *If he ſhall ſay in his heart, My Lord delayeth his coming, and ſhall begin to ſmite his fellow-ſervant, and to eat and to drink with the drunken, The Lord of that ſervant ſhall come in a day when he looketh not for him; and in an hour that he is not aware of: And ſhall cut him aſunder, and appoint him his portion with hypocrites: there ſhall be weeping and gnaſhing of teeth.* What is this portion? Mark we, and tremble to offend God in this manner, and ſee how God proportions the form of his puniſhment ſuitable to the ſin. The ſin is taking up their cups too freely.

freely. To ſuch therefore God ſhall give his cup alſo; called *Pſalm* 11. 6. *The portion of their cup. Upon the wicked* (ſaith *David*) *he ſhall rain ſnares, fire and brimſtone, and an horrible pit: this ſhall be the portion of their cup.* So Pſalm 75. 8. *In the hand of the Lord there is a cup, and the wine is red* (Clarret, if you pleaſe, ſo much in faſhion now adays) *it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked ſhall wring them out, and drink them.* And who ſo fit to take up this Cup at Gods hands, as they who are perfect in that ſinful Art of taking off their Cups in this World? And if we look into the *Revelations* of St. *John*, we ſhall eaſily underſtand what God means by the Cup of his wrath ſo often threatned againſt the *Whore of Babylon*, for the Cup of abomination ſhe reaches

out

out to such as she deceives and destroys; resembling much the practice of urgers of glasses upon others, which in very deed is no better than a gentle Poyson to both Body and Soul of him that giveth it, as well as of him that so taketh it: As that was a strong violent Poison given in Cups unto such as were condemned to death by publick Justice for their faults, upon which Custom the Metaphorical expressions now named were undoubtedly founded.

But let us proceed, hearing what St. *Paul* saith to the *Corinthians*, *chap. 6. ver. 9, 10. 1 Epist. Know ye not that the unrighteous shall not inherit the kingdom.* This some modern sinners feigning (I suppose) rather than being really ignorant St. *Paul* informs them of in particular, adding: *Be not deceived, neither Fornicators, nor Idolaters,*

lators, nor Adulterers, nor Effeminate, nor abuſers of themſelves with Mankind: nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the kingdom of God. In which crew of abominable Malefactors, you ſee Drunkards (as well as they think of themſelves) are numbered, both to their diſhonor and terror: Which again he rangeth together in like manner, in his Epiſtle to the *Galatians*, *chap.* 5, *ver.* 20, 21. with the rabble of ſinners, which the Drunkard himſelf ſeemeth ſometimes to deteſt. Thus therefore ſhall it infallibly come to paſſe one day, what *Nahum* threatneth: *While they be folden together, and while they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry*, Nah. 1. 10.

SECT.

SECT. V.

Of the several evil Enormities and Ominousnesses, and Absurdities of Drunkennesse *in any Nation.*

But let us descend lower, and judge a little from Reason, and the Wisdom and Authority of unchristian Sages of the World, yea others of an inferiour Order, what an account is to be had of this Sin. Surely, with all the wise part of the World, Temperance is reckoned amongst the Moral Virtues, and not onely so, but the Cardinal too; that is, of such honorable and prime Nature, as have influence upon all humane Actions publick or private: an enemy to all which, is the contrary Vice, Intemperance, a branch of

of which is this Drunkenneſſe we now ſpeak of. So that what Law, Order, Beauty, and benefit Temperance giveth unto a State and Perſon, by reining in the exorbitant luſts and affections of Venery, Gluttony, Drinking, and the iraſcible part of mans Soul, as Philoſophers call all revengeful Appetites; Intemperance, eſpecially of Drink, lets looſe, cuts the chords of Diſcipline erected in the Soul, aſunder, and throws open the doors for all Luſts to ſally out at pleaſure. Whereupon, *Clemens Alexandrinus* in his *Pædagogy*, or Inſtitution of Novices, much approves the wiſdom of the Ancienter Greeks, who gave the name of ἄσωτος to the Intemperate man, intimating thereby, that he was in very deed ἄσωος by the eaſie change of one letter; *i. e.* one paſt ſaving or cure: And

And if I would tranſlate the word ἄσωτος into Engliſh for my life, I could do it no better than by ſetting the firſt Letter by it ſelf, and rendring it, *A Sot*: And what may we term a Sot? or whom? but him, that indulging to his ſenſes, degenerates from that ſtately Original and Poſture God hath to man given, boweth down his Reaſon to his Senſes, and hangs down his Head to the Earth, after the manner of Beaſts. Wherefore the *Stoick* in *Tully* fitly derides *Epicurus* the Father of Senſualiſts, telling him, That while he was ſo good a Critick of things affecting the Palate, he could by no means look up to the Palate of Heaven, as the Ancient called the Roof or Arched part of it. It is ſaid of Swine, That

Dum Palato quid ſit optimum judicat, cœli Palatum, ut ait Ennius, *non ſuſpexit.* De Natura Deor. lib. 2.

of

of all Creatures they can leaſt look upwards; and if by accident they caſt their eye upon the Heavens, they do it with horror, and ſhreeks at the ſtrangeneſſe of the ſight; probably with like paſſion, as men from an high place beholding a very low and deep Precipice of darkneſſe and ruine. In like manner is the very lifting up of the Eye at any time towards Heaven, of the ſenſual man, eſpecially Swiniſh Drunkard, an horror to him, and not to be viewed without a tacit dread of the glory denyed him, and the puniſhment impending on him and expecting him.

This muſt needs be his humour, unleſſe he relieves himſelf with an Article of *Mahomets* Creed, promiſing him all Rarities and Delicacies in Heaven, anſwerable to his Earthly ſenſes. As that man in the Goſpel

of

of St. *Luke*, *chap.* 14. 15. who ſat at the Table with Chriſt himſelf, and was ſo affected with his entertainment, that he cryed out, *Bleſſed is he that ſhall eat bread in the Kingdom of God.* Or as thoſe French Stomachs, of which *Sulpitius Severus* ſpeaks in his firſt Dialogue, *chap.* 11. one of whom he brings in thus ſpeaking, *Studio manducandi etiam Angelos manducare credam: So am I given to eat my ſelf, that I am apt to believe that Angels alſo eat.* And a little after, he ſpeaketh of the whole Nation thus, *Edacitas in Græcis, gula in Gallis natura*: *Ravenous eating is Gluttony in the* Greeks; *but in the* French, *Nature.* Which Vice, I would to God they, who are ſo ſimple to imitate that People in other things, had not exceeded them in this, and worn their old ſhooes which they have left off.

Plu-

Plutarch tells us of the *Ægyptians*, that in an Inſcription they made upon a Pillar in a Temple at *Thebes*, they curſed their King *Memis*, who firſt drew them from their ancient ſimple and plain Diet, to more delicate and coſtly. And *Herodotus* in *Melpomene*, tells us, How the *Scythians*, as barbarous as they were eſteemed, ſhewed themſelves both better Philoſophers and Divines, than the *Græcians*, who were given much to Wine, and made *Bacchus* the Inventer of it, a god; it being incredible with them, that God ſhould have any hand in that which was the occaſion of ſo much Madneſſe. Thus are we apt to ſet our Wits on work to make that Divine, which, upon due examination, proves Inhumane. *Plutarch. in Oſiris.*

For ſurely, had Wine been ſo Divine

vine a thing, or ſo neceſſary for mans uſe, as Maſters of the Drinking Art would have us believe, it had been as proper for Women to uſe as Men, being both equally humane: nay Men would have more early given it entertainment, when once it was invented. But the contrary to both theſe, we finde in Hiſtories of People moſt Heroical in their actions, and ariſing to greatneſſe in their Civil Societies. For *Pliny* tells us in his *Natural Hiſtory*, *lib.* 14. That *Rome* was ſix hundred years old before Wine came into requeſt, or was allowed amongſt the *Romans*: And that was the time in which they ſtrugled with, and overcame ſo many difficulties, and became Renowned. And when Wine was received into their City, it was little leſſe than death for Women to drink of it. So

that

that the ſame *Pliny* tells us, *chap.* 13. That *Egnatius Meſſennius* baſtinado'd his Wife to death, becauſe he perceived ſhe had drunk Wine: *Romulus* abſolving him for ſo doing. He writeth alſo, *chap.* 5. how *Androcydes*, famous in his days for *Wiſdom*, diſſwaded *Alexander the Great* from it, in this manner: *Vinum potaturus Rex, memento*, &c. "When you drink "Wine, O King, conſider that you "drink the blood of the Earth: As "the juice of Hemlock is poyſon to "Man, ſo is Wine the poyſon of "Hemlock. But more correctedly we are to underſtand that Author, thus: "As poyſon is the wine of "Hemlock, ſo is wine Hemlock to "Man. And ſo far was Druukenneſſe with the wiſe Law-giver *Pittacus*, from excuſing the evil conſequents thereof, that he would have ſuch

ſuch puniſhed double to others falling into the like offence. And if any deſire to know more particularly, how the very Heathens condemned and puniſhed the Sin of Drunkenneſſe, I ſhall chooſe rather to refer the Learneder, to the Obſervations and Collections of *Alexander ab Alexandro*, in his third Book and eleventh Chapter of his *Genial Days*, than to engage in that common ſubject.

But this we may obſerve to our terrour, That when Drunkenneſſe hath taken ſure footing in any Nation, it becomes almoſt immoveable, and that by reaſon of the great credit given it by ſuch as diſhonour themſelves thereby, and the faſhionableneſſe, through the multitude of Practiſers of that Vice: So that as all Nations roſe at firſt to power and glory

glory from obſcurity and ſimplicity of Diet, and Induſtry; ſo, when they are arrived to ſome ſuch height of ſtrength and flouriſhing, that they reſign themſelves over to Eaſe and Luxury, their ruine and decay at leaſt, is not far off. Even the ſimple *Indians* of the Weſtern World, are inſtances hereof; who, about the time of the Invaſion made by the *Europeans*, laid aſide, as much as they could, their natural Drink of Water, and deviſed artificial Drinks intoxicating them: as Mr. *Purchaſe* relateth of them of *Guiana* and *Cumana*; amongſt whom, he was in repute for the beſt Man, and greateſt Gallant, who could drink moſt: which Gallantry, whether it was not brought from thence to us with Tobacco, I will not ſay: But 'tis too true, that ſuch kinde of Heatheniſh

nobleneſſe hath, from about the time thoſe Countries were diſcovered, but too much prevailed over our Nation.

And in like manner the *Indians*, ripe for ruine and devaſtations by the Tyrannous *Spaniard*, as *Gage* tells us, had got a cuſtom of brewing and compounding a ſort of naſty filthy ſtrong Liquor, wherewith they would tipple themſelves with as great jovialneſſe, and more innocence, than men pretending greater civility, with their Sack and Clarret. The ſame doth *Joſephus Acoſta* relate of thoſe Weſtern parts in which he converſed; that it was next to a Miracle, how ſo many Nations in ſo great a part of the World, altogether ignorant of Wine, and of the leaſt uſe of it, ſhould be ſo addicted to Drunkenneſſe,

Joſephus Acoſta, *De Procur. Indorum ſalute.* lib. 3. c. 10.

kenneſſe, and that it ſhould be ſuch a general Vice of thoſe People, that it was next to a Miracle if any were found amongſt them who hated not Sobriety, and deſpiſed and diſparaged it not: which alſo (ſaith the ſame Authour) we have been informed of concerning the *Turcomans*, &c.

And this I thought good to mention here, that the Wits of this Age may judge for themſelves what laudable Precedents they have for the like Exceſſes, and what a comfortable event and iſſue is like to be of ſuch general Corruption as now adays hath, Gan-grene-like, over-ſpread and tainted the Body of our Nation. And to theſe, I may add one more Inſtance now occurring to me, which *Johannes Lerius*, in his Hiſtory of Navigations in *Braſile*, *chap.* 9. gives of the *Braſilians*, who (he ſaith) were

wont to meet whole Villages of them togeather, and drink two or three days, till all of them were Drunk, and all their *Caovin* (as they call it) was ſpent.

And yet have I not done commending the Trade of Drinking to the Good-fellows, from other Authorities and Precedents, in doing which I might inſtance in Swine: but I will be a little more civil, & inſtance in that high-ſpirited Beaſt the *Panther*, as I finde him deſcribed in a merry Meeting with his Fellows, by that excellent Poet * *Oppian*, after this manner;

To the enraging Fountain they approach,
Lapping brown Juice of Bacchus, *and then each,*
Firſt like to them who in ſet Dances leade

Do

Do skip; but soon hang down their heavy head.
Their Bodies softly rucking to the ground,
By force of Wine, are on each other found.
As when like aged Lads, upon whose chin,
The tender hairs like downe to shoot begin;
Dare one another, Feasting, Cups to take,
Glasse passing after Glass great mirth do make.
Till all is hush: and falling on each other
Their eyes grow dim, and they their wits do smother:
Thus these fierce Beasts lying all on an heap,
Do to the hunter fall a prey most cheap.

* *Oppian. De Venat. lib.* 4. Πίδακι ἀμπέλασαν βρομεωτίδι καὶ μέλαν ὕδωρ, &c.

Where it may be observed, that the Poet doth not compare Drunken men to beasts: but drunken beasts to drunken men; implying, that these are worse than they. And if that be true which *Chrysostome* saith (as I think it is) that for a Man to be compared to a Beast, is to be worse than a Beast, because he was ordained to be much better) what may we think of those Men to whom Beasts are compared, but not equallizing them in Beastlinesse? In all cases we say Comparisons are odious; but in this case, abominable, and confounding. Let this be well considered, while we haste from the nature of this Sin, to the direful effects of it.

SECT.

SECT. VI.

TO be diſſwaded and alienated from ſin for its own ſake, and the intrinſick evil of it, as that which is rather the work of the Devil than God, and in which the Devil hath commonly as great an hand as the ſinner himſelf, can be expected only from contemplative and ſpiritualized perſons, who have the eyes of their underſtanding open to diſcern good and evil, and their hearts thereby diſpoſed to chooſe the one, & refuſe the other. But becauſe ſo many there are in the World, who have not their ſenſes exerciſed (as the Scripture ſpeaks) to this good degree; it

will be here neceſſary to draw our arrows againſt Drunkenneſſe out of another Quiver, and that is, the conſideration of the many and ſore miſchiefs it brings to all capacities, publick and private, and perſonal; that is, to the Church of God, to the Nation given to it, to Families, and the perſons themſelves ſo accuſtomed.

In holy Scripture we finde frequent mention made of ſons of *Belial*, by which notorious and odious Sinners are characterized, as the very worſt of men, prepared and prone to do any miſchief, ſhall be for their ungodly turn; or they ſhall be ſet about by others, ſtirring them up or hiring them. And would we know who theſe men were, and what was the wickedneſſe they excelled in? St. *Hierome* tells us plainly, they were

no

no other than drunken Fellows, ſpeaking thus in his Queſtions upon *Geneſis*: *Belial enim interpretatur, Abſque Jugo: & notandum, quod omnes, qui ebrietatem ſectantur, filii Belial vocentur, i.e.* "*Belial* ſignifies as 'much as, without yoak, or govern-'leſſe: And it is to be noted, That 'all they who follow Drinking, may 'be called ſons of *Belial*. Hieron. Quæſt. in Geneſ.

And what manner of perſons ſuch ſons of *Belial* are, the ſame Father, in his Comment on *Titus* thus tells us, *Id. in cap.* 1. *Tit.* "It would be too 'long to paſſe through all, and de-'clare the madneſſe which Drunken-'neſſe puts men on. Some convert 'their cups and drinking Bouts into 'Weapons, and throw the Glaſſe at 'the face of their Companions; o-'thers, with rent clothes, ruſh forward 'to wound others; ſome bawl; o-

'thers sleep; and he that drinks most 'is counted the ablest man. And it 'becomes matter of guilt, being ad-'jured for the Kings sake not to 'drink, and so drink till they spew; 'and they spew that they may drink. 'The digestion of the Belly and the 'Throat do the same office. It may 'suffice at present, what the Apostle 'saith, *In Wine is luxury*. And where 'Fulnesse and Luxury is, there Lust 'Lordeth it. Consider the Belly 'and Genitals. Such is the order 'of Parts as of Vices. I will never 'believe a Drunkard can be chast, 'who laid asleep by Wine, may sin 'by Wine. Do we wonder that the 'Apostle condemns vinolency in Bi-'shops and Priests, when, in the Old 'Testament, it is ordered, that Priests 'going into the Temple to minister 'before God, should drink no Wine? 'And

'And the *Nazarite*, &c. Thus far St. *Hierom.* Amongſt other things, condemning the uſe of Wine in them who miniſter in Gods Houſe; and ſurely he would have been more offended, had he liv'd in our late days, in which (I take it) Sectaries brought up an abſurd Cuſtom, under colour of the great pains they were to take, or had taken in Preaching, to drink Wine, and take Tobacco too (ſuch Sots were ſome of thoſe ſober Men I could name, to their Palates) in the Veſtry, part of the Church. But what ſhould we trouble our ſelves with ſuch perſons, who fanſie themſelves the more Spiritual, the leſſe they regard kindes of meat, times, ſeaſons, and places of eating and drinking.

But I return. It is much to be lamented to ſee what miſchief is brought

brought to our Religion by the ſcandal of Drunkards; who ſometimes appear much concerned for the good of the Church, and againſt Phanaticks, but in very deed and effect, are great promoters of them by their ſcandalous demeanours, hardening the hearts of ſimple, as well as perverſe perſons: For what is more common in the mouths of ſuch men, who are upon another account enemies to our eſtabliſhed Religion (which they are often afraid and aſhamed to diſcover freely) than to alledge for their oppoſition to the Church, that there are ſo many Drunkards and Swearers on that ſide, that they would have it believ'd, that God, who hateth ſuch notorious ſins, cannot be a Friend to ſuch a Society. I will not diſpute the Hypocriſie (as many do) of this Argument; but take

take that for granted which is out of diſpute; *viz.* That the accuſation is too juſt and reaſonable: For I do really believe, there are more Drunkards profeſſing Conformity to the Church, than enmity to it. But I do not believe there are ſo few of other Factions, as is boldly affirmed, guilty of that Sin. But I cannot without ſome bluſhing acknowledge, that ſomewhat is the matter, that Sectaries ſo preſumptuouſly charge us with Drunkenneſſe, and we ſo faintly accuſe them. For why ſhould not we alledge that as a cauſe of diſowning them, as they do of ſeparating from us, that Sobriety is in ſo little eſteem amongſt them? Do we think to clear and juſtifie our ſelves by recriminations of another nature, upbraiding them with ſuch

and

and such sins, which indeed have this singular aggravation adherent, that they are sins of their Party as combining against the Church; and not only of some single Persons disowned, detested, and lamented by the faithful of the Church? This is indeed very disadvantagious to Separatists, but of little advantage to Sons of the Holy Church, who hereby may flatter themselves that they are not so bad as they in that respect, while they are worse in some other: What says St. *Paul* to the *Romans*? *It is neither good to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth*, Rom. 14. 21. which surely holdeth good against Gluttony and Drunkenness, whereby thy weak Brother is so far scandalized, or pretends at least, that he stumbleth, that he will not Communicate with such

ſuch an one. For ſuch even walking doth God require, and ſuch outward as well as inward Holineſſe doth our Church require, as ſhould give no occaſion to the Adverſary to blaſpheme. But through ſuch the name of God is blaſphemed every day; Religion deſpiſed, holy Communion avoided: and laſtly, a greater party made againſt the Church, than the cunningeſt or ableſt Teacher in a Conventicle, were otherwiſe able to patch together by his Doctrine: as is before obſerved.

How do the Ancient Fathers: the Author of the imperfect Work upon St. *Matthew*, bearing *Chryſoſtoms* name. *Salvian*, *Of the Providence of God*. *Origen* upon St. *Matthews Goſpel*. *Chryſoſtom* in ſeveral places: and *Auſtin* (as we ſhall hereafter ſee more fully) declaim againſt the ſcandal given

given by Chriſtians evil lives, to Infidels and Gentiles? How abſurd is it, that a Gentleman well affected to the Church, but noted for being given to Drink, ſhall ſcarce be able to anſwer a Fanatick, who ſhall reproach him for puniſhing Non-conformity in a Ceremony, and himſelf ſtand accuſed unanſwerably for the unqueſtionable Sin of Intemperance? How incongruous (ſay they) is it, and unreaſonable, that a man ſhould eſcape the juſt puniſhment of the Law, who by foregoing Exceſſe, hath caſt himſelf into a Fit of Sickneſſe, and diſabled himſelf to ariſe and to appear in Gods Houſe; and a man who ſits ſoberly at home, or is Preaching and Praying in a ſelect Congregation, ſhould be puniſhed? I would theſe things could be bettet anſwered than as yet they have been.

But

But when the Salt it ſelf hath loſt its ſavour, and corrupts when it is expected it ſhould preſerve, when they of the Clergy ſhall be offenders and ſcandalous in this kind? When he that, like *Enoch*, by Office and Conſecration, ſhould be a Teacher of Righteouſneſſe, ſhall be a Practicer of ſuch Wickedneſſe; when by his Word he ſhall direct to Heaven, and by his Actions and Example lead to Hell; when he ſhall (as often it happens) confute zealouſly the Phanatick in his Pulpit, and in the Street, or in the Tavern, or in his own private Houſe, by ill Government of himſelf, undo all; being a Prieſt to God, and a Deacon to the Devil: What ſhall we ſay to ſuch an one? How pernicious muſt he needs be to the whole State of Religion? As Traitors in heart of a City

City beſieged, privately, at Poſtern doors, letting in the Enemy, are much more deſtructive to the place wherein they live, than the open Enemy, who without aſſail it with Fire, Sword, Cannons and Bombs. Ridiculous are they, and at the ſame time impudent, who, becauſe they allow ſome Formalities in the Church, pretend to be Friends to the Church, which to their power, whether they intend it or not, ruine the ſame. *And thinkeſt thou, O man* (we all know who ſays it) *that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God?* Rom. 2. Or wilt thou betake thy ſelf to that trivial, but bold refuge and excuſe, *Do as I ſay, and not as I do?* Know aſſuredly, that God the Righteous Judge will ſay one day to thee: *Out of thine own mouth*

mouth will I judge thee, thou vile and wicked ſervant: doubly condemning thee; firſt, becauſe thou committedſt ſuch ſins; next, becauſe thine own mouth pronounced thee guilty, as thy minde convinced thee.

But let us now ſee a little, whether ſuch perſons as theſe, can be any better Subjects than Saints; or Common-wealths-men than Church-men. For we ſuppoſe to be true, what *Tully* layeth down for a Principle of his Politicks, That no man is born for himſelf only, but for his Country. But that Drunken men are right *Achans*, and troublers of *Iſrael*, and that they periſh not alone in their iniquity, but draw down Plagues upon the place and party they are of, may briefly and eaſily appear from the general indignation conceived by God againſt that ſin, moving him to puniſh

puniſh that Nation wherein that ſin aboundeth, as is touched before; as alſo from the proper miſchief it carries along with it, againſt the two great Orders, Civil and Military, by which, and upon which (as two ſure Baſes) all Communities do ſubſiſt. For how unfit is that man, who cannot govern himſelf, to govern others? How can he diſcharge the Office of a faithful Counſellor of State, who can keep no ſecrets? but blabs out all he knows, and more too a great deal, who cannot keep his own counſel. It is therefore related by *Seneca*, as a Miracle, that *Tiberius* the Emperor (who for his Vice of Drinking, amongſt others, was ſcoffingly called *Biberius*, as *Suetonius* writes) committing the Government of *Rome* to *Piſo*, and afterwards to *Coſſus*, two drunken Companions of his; they not-

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withſtanding, revealed not the ſecrets of State. But how can this be ordinarily expected from ſuch whoſe Brains are hot, and Reaſon cold at the ſame time? vehement cauſes of loquacity.

And what Military ſervice is he able to do for his King and Country, who, though he be not always Drunk, yet is eaſily drawn in to be diſorderly? and if his Adverſary pleaſes to ſet that Trap in his way, by ſubtile Contrivances, he is ſoon made unfit for buſineſſe. And too often did it fall out in our late Civil Wars, that when the occaſion earneſtly called for Action, Vigilance, Induſtry, the Vice of Drinking prevailed ſo far as to ſay, Let us take but one Pint more, we will drink but one Bottle more, and take the tother Pipe and give over; and by that time they were either

either ſurpriſed in their Quarters, or the advantage they might have had, was neglected and fled, and only an empty oſtentation of Valour ſerves in the ſtead of noble Exploits: And if heightened with Liquour they come to Action, it being commonly without counſel and diſcretion, and performed with more raſhneſſe than good conduct, the Succeſſe falls out accordingly. And Officers being given to ſuch a Vice which will not be maintained at the ordinary rate: What muſt they of neceſſity do, but inſtead of Warring againſt their Enemies, fall foul with, and ſpoil their Friends with whom they Quarter, or baſely rob and cheat the poor common Souldier of his ſlender allowance, to maintain their Luſts? Where ſuch practices as theſe are tolerated by any Prince, there is that Army little

little otherwiſe than delivered up to ruin and confuſion: and ſo is the Cauſe too, be it never ſo juſt and good, and neceſſary. For what heart can the poor oppreſſed and thus tyrannized common Souldier have to fight for ſuch his Enemies, and the production of his own miſery and calamity? the valour of his Commanders' chiefly conſiſting in ſwelling, and ſwearing, and ſwaggering againſt his own Souldiers, expecting their due from them. Yet I would not have it ſo underſtood, as if I did believe this to be the only cauſe of mutinous Spirits in an Army, but that too often this is the cauſe: and that they, who drink and ſpend high, and make others thus pay for it, are very rarely of a truely Military Spirit: for they who are ſuch, love Valour in others too well to abuſe it, or

to

to be baſe in either of theſe ways. St. *Paul* makes uſe of a known and approved Rule of Diſcipline in his Age, applying it to Chriſtianity, *Every man that ſtriveth for the maſtery, is temperate in all things*, 1 Cor. 9.24. Intimating, that they who are not temperate, are unfit for ſuch weighty matters, upon which the felicity or unhappineſſe of a Kingdom ſo much depends.

And how much better he is to his own Family than he is to the *Royal Family*, which is the Kingdom wherein he lives, will be eaſily ſeen. Nay, it may be eaſily underſtood, what a Friend he would be to the whole Nation, if it were in his power, by the good uſage he gives to his own fleſh and blood, and inferiours under them: For doth not the holy Apoſtle declare that Chriſtian *to be*

worſe

worſe than an Infidel, who provides not for his own family, 1 Tim. 5. 8. How much more culpable is he then, that ſhall undo himſelf and relations, by his riotous living? Yea, the very Woods, Fields and Paſtures, feel the evil effect of his Drunken humour: For after he hath laviſhed out that full ſtock and ſtore which his Friends left him, he proceeds to ſeize upon the very Corps of his Eſtate, the annual Revenue not ſufficing him to maintain two homes; the one his own Houſe, and the other the Tavern, if he be of the greater Rank; but if of the meaner, the Alehouſe: or perhaps he brings the Tavern home to his own Houſe, which is worſe, and breeds more diſorder and confuſion in a Family, than the other; and ſo bottle after bottle, and ſometimes dozen after dozen of bot-

tles are brought forth; ſo that the Butteries or Cellars expences equallizing many times, and ſometimes exceeding the expences of the Kitchin: the Gentleman, as the Prodigal in the Goſpel, begins to be in want, and falls a borrowing; and when his credit fails there, wooes his diſtreſſed Wife a ſecond time for to releaſe her Joynture, and never conſiders how want and infamy is coming upon him, as an armed man, and upon his children: In the mean time the Timber falls, and makes the Earth groan and tremble, as it were perceiving its own fate not to be far off; and that Ax is laid to the Entail, to cut that off too; and the Tenements mourn and hang their heads, droop, and ready to fall; the Woods and Groves are turned into Champion: And firſt goes one Farm, and then

an-

another; and when there remains no more to ſecure the Prodigal, himſelf goes to the Country-houſe of ſuch perſons, the Priſon: And his Children, if he hath any, to their Friends, or the miſerable allowance of the Pariſh. And he that is thus an Enemy to his own Family, muſt needs likewiſe be an Enemy to his Country. For particular perſons thus waſting their own Eſtates, do at the ſame time weaken the Nation it ſelf, by the unnatural ſpoil of that part: which were inconſiderable, were it not that this is the Caſe of ſo many now adays.

And having briefly touched theſe Inconveniencies of Drinking, it may ſeem ſuperfluous to deſcend to the Perſonal Evils ſuch diſorderly perſons bring upon themſelves: For all the foreſaid Evil falls heavy on the

Authors head. Yet are there ſome which more immediatly affect and afflict his very Body, Minde and Soul. For God having made Man after his own Image, and indued him with Underſtanding and Divine Reaſon, theſe are commonly waſted with his outward Goods, and he becomes the worſt of all *Iconoclaſts*, in defacing the Image of God himſelf, in himſelf. What Prince, yea what meaner man would not be incenſed to ſee his Picture deſpitefully broken to pieces and trampled on? And can we believe that God will bear the affront of deforming and ruining his? And what dreadful effects doth our Land, yield to its ſhame, of ſuch as theſe; ſome egregious Inſtances of which, I could give, but that I would not diſoblige any of the Name or Family, who to heighten their Wits

Wits have loſt their common Reaſon, and become little better than dumb Beaſts, remaining Living Monuments of Folly and Madneſſe in this kinde: Others ſinking under the deſign of Monſtrous Intemperance, and becoming glorious for Brutality, have ſlept an everlaſting ſleep. And if this falls not out conſtantly, yet do they procure infallibly to their Bodies, infinite Troubles and Diſtempers: and by the frequentation of Glaſſes going about, do as it were, ſhake Deaths Hour-glaſſe; as if it ſtood, and they were weary of their Lives. Hence proceed Dropſies, and Feavers, and Pluriſies, and Gouts, and ſhaking Palſies; and what not, to recompence with many days grievous Torment, the inordinate Pleaſure of a few hours: In which alſo, while they pleaſe themſelves, they

make sport for others, by their apish, foolish, wilde and frantick speeches, postures and gestures; not amiss described thus by *Chaucer*, in his *Man of Laws Tale*:

O messenger fulfilled of Drunkennesse,
Strong is thy breath, and thy limbs faltren aye.
And thou bewraiest all secretnesse:
Thy minde is lorn, thou janglest like a Jay.
Thy face is turned into a new array.
There Drunkennesse reigneth in any rout,
There is no counsel hidden without doubt.

It may also be not unworthy the hearing from some of the Ancient and Holy Fathers, what they have observed of the mischiefs of Drunkennesse, accruing to the user of it. *Clemens Alexandrinus*, in his *Institutions of Youth*, or *Pedagogie*, saith, Οἴνω μὲν ἀμέτρῳ ἡ μὲν γλῶττα πρᾶα τιδίζεται &c. *By excesse of Wine, the Tongue trips and stutters:*

Clemens Alexand. Pædag. lib. 2. c. 2.

ters, the Lips hang down, the Eyes are diſtorted, the Sight wavering, the Eyes darkened through redundance of moiſture, and are conſtrained to make falſe reports. All things turn round, and are turned about. And *Origen* upon *Leviticus* (Scholar to *Clemens*) declares Drunkenneſſe to be an enemy to all, weakning the Soul as well as the Body. But *Chryſoſtome* more fully and particularly thus writeth, in an Homily on Drunkenneſſe and the Reſurrection: *Drunkenneſſe, is nothing elſe but an extaſie, and alienation of the underſtanding, a perverſion of reaſon, a want of judgment, and penury of knowledge.* And to *Chryſoſtome* let us add *Chryſologus*, agreeing as well in ſenſe as name, with the other, in a Sermon he hath of the *Faithful Steward*, writing thus: *Ebrietas eſt mater cædis, &c.* "Drunken-

Chryſoſt. Tom. 5. Hom. 84.

" neſſe is the Mother of Slaughter,
" the Parent of Quarrelling, the
" Breeder of Fury, the Dam of ſcur-
" vy Brawling: He that hath this,
" hath not himſelf: he that hath this,
" is not a man: he that hath this,
" doth not ſo much commit Sin, as
" is Sin. Drunkenneſſe is a fawning
" Devil, a ſweet Poyſon, a volun-
" tary Madneſſe, an incenſed Ene-
" my, temptation to Diſhoneſty, an
" injury to modeſty. This no Chri-
" ſtian can be acquainted with: A
" Prieſt may not ſo much as hear of
" it, leſt he, who ſhould be a pat-
" tern of Vertue, ſhould become an
" example of Vices. Thus he there
having a little before ſaid, " Drun-
" kenneſſe, which is an offence
" in others, is Sacrilege in a Prieſt;
" becauſe there it only kills the Soul,
" but here the Spirit of Holineſſe.

And

And to theſe I might add innumerable others, and eſpecially Saint *Auguſtine*: but I reſerve him to ſpeak for himſelf, and others at large, in the Concluſion of this Treatiſe, and proceed now to conſider ſome cauſes of this reigning and raging Sin, which being duly underſtood, the cure of this Epidemical Diſeaſe is more eaſily attained. Only from what hath been ſaid in the deſcription of Drunkenneſſe, and Drunkards, I think I may end this Section with that very true and accute Saying of *Bernardus Sylveſtris*: *De Cura rei Familiaris*, to be found amongſt the Works of St. *Bernard*: *Ebrius nihil recte facit niſi cum in lutum cadit*: "The Drunkard doth "nothing as he ſhould, but when he "falleth into the dirt. Where we leave him for the preſent, and proceed.

SECT. VI.

Some general cauſes of the prevailing Sin of Drunkenneſſe recited.

THe Cauſes of this notorious Sin againſt God, the Church, the Commonwealth, a Mans private Family and his own Perſon, may be divers. Some of which, I ſhall firſt in general briefly touch, and then more fully proceed to that grand one, Drinking of Healths: which not ſo much diſpoſes to Exceſſe, but by violence impoſes that Sin on men.

The firſt general occaſion hereof is, in truth, none other than the Original of all tranſgreſſions againſt God, the indulgence men naturally uſe towards their Senſes. And it being ne-

neceſſary and laudable both, for Men, by Eating and Drinking to repair the daily decays of Nature in their Body; to incline them to which, God hath wiſely placed a delight in thoſe Actions tending to that end: Blind Man, not conſidering the excellent end appointed by God, by only finding a pleaſure in ſatisfying his juſt Appetites, and gratifying his Palate, knoweth no mean, and admitteth no rule, but his unruly Senſes, which betray him to infinite Imprudencies and Exorbitancies, of which this of exceſſive drinking is not the leaſt.

But as to follow our Senſes brutiſhly is no ſmall cauſe of this evil; ſo may I ſay moſt truly, Not to follow our Senſes is a ſecond, and more ſhameful cauſe of Intemperance. For, though God hath indeed placed in Man a ſtrong deſire after thoſe things which

which are neceſſary for the due ſubſiſtance of ſuch particular Creatures, and the whole Kinde in general: So hath he, by his ſingular Wiſdom and Goodneſſe, ſet a bound to the ſame; which men of Reaſon eſpecially, ſhould not eaſily paſſe; and, as it were gaged them, ſo as men do Veſſels, that it may be known eaſily, what is their proper and convenient Contents; which exceeding, they may know they offend. Theſe Limits preſcribed thus by Nature, are a ſenſible Satiety, which every Man feels in himſelf in Eating and Drinking; ſo that upon ſuch ſufficiency, the very pleaſure and delight which puſh Men on to take a competency, ceaſe, that being attained; and a certain oppoſition and renitency is found in Men to that, which, need requiring, they were eager after. Hence ſure it

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proceeded, that ſome of the Antient Philoſophers deſcribed Virtue and Happineſſe too, in this World, to be a following of Natures dictates and ducture, and that with a great deal of Truth. For if Men would be but ſo well adviſed, eſpecially in Eating and Drinking, as to acknowledge what they feel in them-ſelves, *viz.* a quietation of Appetite and Saturity; and would not, contrary to the dictates of Senſe it ſelf, even againſt Pleaſure, take more than is uſeful, there would be but few Gluttons or Drunkards in the World, to what are found now adays. But alas! by I know not, or will not ſay what violences Men at firſt offer to Nature it ſelf, and frequentation of unnatural Acts, what was at firſt reſiſted by us, becomes in time tolerable, then acceptable, then deſirable, and

and at laſt ſo pleaſurable, that it is a more difficult thing to reſiſt that monſtrous Appetite, than it was to bring a mans ſelf to comply with it. For what will not cuſtom and continuance do in time? And therefore (as is before obſerved) no Apology of neceſſity, under which a Man may have by theſe means brought himſelf, can here take place, becauſe he was the unjuſt Author of ſuch neceſſity to himſelf; but either reflecting upon what an unnatural change he hath made in himſelf, he is bound by retrograde Mortifications to deny himſelf firſt Superfluities, according to the rule of Nature: and then, according to the old and holy rule of Chriſtian Religion, deny himſelf ſome things that are in themſelves lawful, as well to revenge upon himſelf the abuſe of lawful things,

as

as to reduce Nature to its priſtine ſimplicity and mediocrity.

A third cauſe of this Diſorder, I make diſorderly company: For Vice, of what nature ſoever it be, is no better than a certain Itch of the Soul, which is catch'd by intimate converſation. Shew me (ſaith the forein Proverb, now almoſt endenized) what a mans companion is, I will eaſily tell you what he himſelf is: For thus ſpeaks the holy Pſalmiſt of wicked perſons, *Pſal.* 69. 5. *They encourage themſelves in evil.* And it being in the nature of moſt men to appear excellent in whatever they undertake, it is lookt on as a piece of noble emulation, to be chief in ſinning, and exceed in the faculty of Drinking too. But the Apoſtle tells us with what a foul miſtake, being ſuch as glory in their ſhame: *Phil.* 3. 19. *Come ye* (ſay theſe

theſe Good-fellows, as they would be eſteemed even while they are notoriouſly evil) *I will fetch Wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant*: as the Prophet *Iſaiah* aptly deſcribes them.

A fourth cauſe of Drunkenneſſe I make examples of greater Men had in repute for Riches, or Power, or place of credit, who though they perhaps converſe not with others beneath them ill inclined, yet ſhew themſelves as Lights (though as out of a dark and black Lanthorn) to others to imitate. It is in faſhion, great Men do ſo; and therefore the obſcure and mean perſon thinks it is for his credit to be Great, at any rate, and commonly with a contrary event to his expectation, acquiring deteſtation and contempt, inſtead

ſtead of eſteem: Folly, Sin and Miſery, are the conſequents of ſuch imitations: but they, who by ſetting ſuch evil Examples, do as much as in them lies, dub with a badge of Honor ſuch Infamous Vices, muſt needs fall under a double Condemnation, as ſhall be ſhewn hereafter.

And fifthly, as Idleneſſe and Slothfulneſſe: A man having no ingenious Science to engage him in, no Art Liberal or Mechanical to imploy himſelf about, or vilely neglecting theſe, expoſes himſelf to all manner of temptations, ſo eſpecially to Drinking, to paſſe away the time. And perhaps hence it proceeds, that Perſons of good Family, Birth and Fortune, not bending their minds and ſpending their precious hours in laudable Exerciſe, degenerate ſo often

ten into this Ignoble Vice, and become Examples to others in the ſame, who ſhould be patterns of Honour and Virtue to them.

Sixthly, The not putting the Penal Statutes in execution againſt Drunkenneſſe, hath given preſumption to many to offend boldly herein. When Queen *Elizabeth* gave aſſiſtance to the diſtreſſed *Netherlands*, theſe Succours ſoon learn'd the Art, and catched the Diſeaſe of Drinking, rife in thoſe Countries, and tranſported the ſame ſoon after into *England*; where it ſo far prevailed, that in the fourth of King *James* it was judged neceſſary, a Law, with ſevere Penalties, ſhould be made to redreſſe that ſpreading miſchief. But when, what the baſer ſort only, (as common Soldiers, *&c.*) at firſt offended in, Men of Eſtates and Faſhion afterward were

were guilty of, the wholeſome Laws ſoon became but as ſpiders webs, and lie ſtill languiſhing, craving, as it were, new vigor and enforcement: anſwerable to what we read, Great Defenders of Virtue, and Enemies to this hateful Vice, have ſignally ſhewed when it became common and contumacious, reſiſting and deſpiſing ordinary Remedies. And the Reverend *Spotwood*, in his Hiſtory of *Scotland*, tells us, That about the year 970. *Conſtantine*, Son of *Keneth* King of *Scotland*, made a Law, by which it ſhould be death to be Drunk. Which Law, if it were in force in *England* at this day, it might for a time make greater ſlaughter than the greateſt Enemies to Drunkenneſſe could be content to ſee; yet, in a ſhort time, it may be ſuppoſed to prevent more Bloodſhed,

ſhed, than ſuch impunity as now is allowed. For ſeeing, and with horror lamenting, the many and foul Murders committed in Drunken Meetings, I have been inclin'd to believe, That God, beholding the abounding of this Vice, and the little regard to execute deſerved puniſhment upon ſuch Offenders, takes the puniſhment of it into his own hands, and lets theſe mad Beaſts looſe, to tear one another to pieces, and kill one another by frequent Aſſaſſinations; and ſuffers an eaſie way to be open for the Murderers to eſcape: Notwithſtanding what the Scripture adviſes to the contrary, *Prov.* 28. 17. *A man that doth violence to the blood of any perſon, ſhall flee to the pit, let no man ſtay him.* Which Rule admits only of this Exception that we know, *viz.* When it is offered involuntarily,

voluntarily, and meerly caſually, or upon extreme neceſſity of ſaving our own Lives; which neceſſities we muſt not bring upon our ſelves by becoming firſt Aſſailants. But when the beſt account and plea made for offering violence to the blood of a Man, ſhall be, that he was Drunk, or at leaſt had firſt offered violence to his own Reaſon by Wine, Ale or Brandy; to accept this for Innocency, which adds guilt to guilt, is to encourage both Murderers and Drunkards, by a Clemency which will certainly end in Fury, againſt that Land where ſuch gentleneſſe ſhall be in uſe, if not againſt the perſon ſo pittiful. It ſeems to me more reaſonable and juſt a great deal, that the frequent uſers of Brandy (that pernicious Spirit to the Bodies, Brains and Souls of men) ſhould be brought under

under the Common Law, againſt ſuch as have to do with Familiar Spirits, and ſuffer the ſame puniſhment: For Brandy is a Spirit, we all know, and they who abuſe it (as now adays it is upon no neceſſity) make it an Evil and Familiar Spirit both; and are in this reſpect more blameable than they who confederate with the Devil: For the Devil was evil, and ſo were his petty Imps, before Men had to do with them; but Brandy, as commonly uſed, is made wicked and miſchievous by him that correſponds thus with it. How evil then muſt needs that Soul be that ſo accuſtoms it ſelf to it, that he is not ſenſible of the evil it brings along with it; nor perceives how it waſts and preys upon the Natural and Vital Spirits? *This ſurely is an iniquity* (if any) *to be puniſhed*

ed by the Judges, as *Job* ſpeaks, *chap.* 31. *For it is a fire that conſumeth to deſtruction.* But though I preſume upon ſuch juſt and apparent grounds, to determine what ſuch a monſtrous and ſtill growing cuſtom deſerves, I preſume not to determine without better Authority, and counſel how to give it its deſerts, but leave it to the ſeverer laſhes of others; or rather to the Scorpions it carries with it in its own tail.

SECT.

SECT. VII.

A Seventh Reaſon of the increaſe of Drunkenneſſe: *Drinking of Healths.*

OUt of the ſtore of Cauſes, or at leaſt occaſions of Drunkenneſſe, I have thought requiſite to ſingle that of Drinking Healths, become ſo common and familiar to all ſorts of Perſons, and ſo generally tending to ſuch an evil Event, that all endeavors of curing this Epidemical Diſeaſe of Drunkenneſſe, muſt needs prove vain and ineffectual, this remaining in its acquired reputation and force; which that it may, we finde great Wits, great Authority, yea Grave too, not wanting

ing to defend and ſupport this Darling of our Age, which we judge more fit to be daſhed againſt the Stones: What hurt is in it, ſay ſome, moderately uſed? What Scripture againſt it, ſay others Phanatically urging, for once? Do not the greateſt (ſay others) dignifie it? Do not the Graveſt grace and juſtifie it? Is it not a good Character, divers times, to teſtifie our affection and honour, and obſequiouſneſſe to our Friends, to our Betters, to our Governours, eſpecially our Supream? And there are not wanting ſome who can fetch an Argument from the Church and Religion, which yet I am aſhamed to ſet forth at length after the authors and uſers of it. This, and much more is alledged, hereafter to be conſidered more directly. Here it may ſuffice in general, to render

the truest reasons of this to be mens Fansies, and Appetites irregular; and lastly, that which St. *Augustine* once confessed to be Frailty in him, *viz. Plus valebat in me inolitum deterius quam insolitum melius*, *i. e.* An accustomed evil more prevailed with me, than an unaccustomed good: as will appear by these following reasons against it.

And in the first place, I argue against it from the Heathenish, Superstitious, yea Idolatrous original of Healths, invented and intended for a fit Worship of false Gods and Demons, supposed to be the Souls of some great Hero's departed this Life, whom they so remembred: but with this extenuating Circumstance, That this they did chiefly, if not only, on Festival days appointed to their honor; but the Custom with us is become

come much worſe, for there are amongſt us, that do this every day, and ſcarce ever to omit it, where two or three Companions meet together: and commonly they joined eating to them, drinking to them, and feaſting at their Tombs. They ſuppoſed that they were Deified, and thereupon ſo honored them. We drink in remembrance of them whom we know to be alive, as if we would Deifie them: For all Worſhip given unto ſuch as are at that diſtance, that they cannot receive nor perceive the ſame done unto them, doth imply ſomewhat in him more than of humane order. And yet it miſſed but a little, but ſuch jolly compotations had prevailed in the Church among the devouter and ignoranter Chriſtians, who began to do the ſame office to Martyrs for the Faith, by

Feasting at their Tombs, till the vigilance of some Holy Bishops observing the ill consequence of it, timely opposed and suppressed the same. But because the Heathens, who had a mind to be merry and religious at the same time, could not presently go to the Sepulchres of the deceased, there to carowz, they brought the Ceremony home to their own Houses, and there performed the same divers times in memory of them, as was pretended, though in all probability, this was commonly done more for their own Bellies sake, than their admired Friends: which is the case of Drinkers of Healths at this day prompted to it rather from their Lusts than Loyalty so much pretended. Yet this of honoring the dead was anciently the occasion of *Grace-Cups*, as at this day they are called, though

though really Graceleſſe. For as *Lampridius* writes in the Life of *Alexander Severus*: *Cum Amicos Militares habuiſſet, ut uſum* Trajani, *&c. When he had his Friends of his Army about him, to keep up, in ſome degree, the cuſtom of* Trajan (that Warlike Emperor, but notable Soaker, as it ſhould ſeem) *who was wont, after the ſecond Courſe, at Meals, to drink five Glaſſes; he offered but one to his Friends, to the honor of* Alexander the Great, *and that a ſmall one; unleſſe any (as he might) demanded a bigger.* The gods of the Heathen therefore, having been known to be Good-Fellows while they lived; they may poſſibly be eſteemed to retain that humor in another World, and approve ſuch courſes: but to uſe any ſuch Ceremony as an honor either to the Living or Dead, ſavors of profaneneſſe

with us. And besides this, there may be another reason for those Ancients to drink freely after Meals, which will not hold with us; as probably of an Opinion that it was not so healthful to themselves, to drink within their Meal, which some, not unskilful in Physick this day maintain, notwithstanding the Rhiming-School of *Salerne* writes otherwise, saying,

Inter prandendum tibi sæpe parumque bibendum.

And the late History of *Ludolphus* of *Ethiopia*, or the *Habbessines*, tells us, That these are wont to defer Drink altogether till the ending of their Meals, and then Drink what is sufficient for all; alledging this for a reason of their so doing, *That we must plant before we water*: But modern

dern vain Wits are willing to miſtake, and believe, the Antient Gallants of Old drank both as heartily in their Meals, and afterwards, as they do now adays: or that they drank the Healths of Perſons preſent, as the faſhion now is; or of the Living, as if they were dead, which, according to their opinion, would be ridiculous and abuſive. For *Tully* in his *Tuſculane* Queſtions, ſaith of the *Greeks*: *Græci in Conviviis ſolent nominare cui poculum traditurі*: *The* Greeks *in their Banquettings were wont to name the Perſon to whom they were to deliver the Cup*: implying firſt, That this was only the practice of that Nation; and that ordinarily, they did only name the perſon they next drank to, without the Ceremony of an Health, Which hath been an immemorial Cuſtom amongſt us, and

other Nations very innocent, until depraved by Modern Additions.

2. But a ſecond Evil is yet more apparent amongſt us, in Drinking of Healths; and that is, the ſpoiling a Man of his native Liberty, command of his own Actions, and eſpecially the uſe of his Reaſon and Senſes both. So that hereby is a double violence offered againſt a Man, as he is a Man indued and governed by Reaſon: The firſt is outward, in taking away his Reaſon before he drinks, denying him the liberty to judge what is fit for him to drink: but the Drunken Dictator of miſ-rule comes to him with his Glaſſe or Cup in his hand, his Sword many times by his ſide, and a great Name, and ſometimes a baſe name in his mouth, and offers, obliges, obtrudes, threatens the civil, modeſt, and moderate perſon,

perſon that would willingly, if he might be permitted, be in health ſtill, and enjoy himſelf as becometh a man of reaſon, but it will hardly be allowed him; and there is that they call a Moral Neceſſity upon him to do as is required of him, by a Tyranny greater than that of Princes in a Commonwealth, laying grievous Taxes, and commanding unreaſonable things at their Subjects hands. For though poſſibly they hereby exceed the meaſures of Law and Juſtice, they do not uſurp a Power which belongs not to them, but abuſe it. But theſe Princes tax whom they pleaſe, and what they pleaſe, and will exact it of them or they ſhall ſuffer for it, not as Princes in their execution of Laws, ſpeak what the Law in ſuch caſes does provide, but the Martial Law of theſe Arbitra-

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ry Hachſters, or Hectors. And ſo again having made this Invaſion upon the Ingenuous freedom of a man, they commit the ſpoiling of his inward Reaſon to the mercileſſe Wine or Ale, which generally follows. They will tell you, perhaps, They ſcorn to force any body to Drink: and with ſome, this I deny not to be true, ſuch I mean, who being not ſo perfect in this trade, make a conſcience of taking Apprentices to be bound to them: yet the very nature and end of Healths importing an obligation to accept it, and fear of offending the propounder, and diſobliging the Perſon for whoſe take it is offered, carries with it generally the force, though not the form of Conſtraint, upon which it becomes uncivil, as well as unjuſt, to the ſober and ingenuous Perſon.

But

3. But I may well make theſe, and worſe events than theſe lightly touched, a third diſtinct Reaſon againſt Healths: The barbarous Conflicts, and tragical Effects ſo frequently concluding theſe Villanous Practices, Fightings, Woundings, and Murderings: For though Drunkenneſſe ſimple too much diſpoſes men to unnatural Violences of this ſort, yet this Drinking of Healths much more is the cauſe of Bloodſhed, or Miſchief, very near akin to it. For into the ſame Dilemma, or deſperate Snare, do they bring civiler Perſons than themſelves, into which an arch Fellow of the rebellious Houſes of Parliament boaſted once, they had brought that Bleſſed King *Charles* the Firſt, by their moſt unjuſt Propoſitions for Peace, offered as a due ground of a Treaty: *If he grants*

our

our demands (says he) *he undoes himself; If he does not grant them, we will undo him.* So these tyrannical Health-founders treat their Companions in imposing Healths, knowing very well, that they who Drink what they offer, receiving the same, undo themselves; and if they do not receive it, then will they undo them by wicked force. And that these base unchristian, ungentile prancks are no untruths framed by *me*, innumerable instances are given us in Taverns and out of Taverns also: But I shall only instance in that committed upon a *Suffolk* Gentleman, the only hopes of a flourishing Family: who at *Norwich* Assizes last Summer, 1684. having before Drunk to sufficiency, had, (as I am credibly informed) six Glasses of Wine bearing the Titles of so many Healths, set before him by a more

more unruly Spirit, obliging him by wonted adjurations to drink them all off: which the other refuſing, he took an occaſion to quarrel with him to that degree, as unexpectedly to ſtab him, ſo as he fell down, preſently dying: the Author of this Tragedy ſuffering condign puniſhment according to Law: which courſe of Law ſeverely executed, would more than one way clear this Nation, lying under more guilt of Blood than any I can hear of in Chriſtendom. For what is the reaſon ſo many have been of late ſo baſely murdered, but a fair proſpect before them of eſcaping the hands of Juſtice? And what is the reaſon that ſo many have actually ſuffered that death which they deſerved, but the ſame hopes of Pardon, without ſucceſſe? So that cuſtomary Clemency herein, ends in greateſt

greateſt tyranny and cruelty: according to the Divine Saying of *Solomon*, Prov. 12. 20. *The tender mercies of the wicked are cruel.* Not ſo much underſtood (as commonly) of the hard-heartedneſſe of ungodly men, who would be thought gentle and mild, when really they are unjuſt: but in that ſenſe which *Druſius* in his Obſervations interprets them, agreeably to the Jewiſh Expoſitors; *viz.* Sparing or forbearing the due execution of Juſtice on heinous Malefactors, is a cruelty to ſuch as are Innocent, or have loſt their Goods or Lives by the hands of Wicked men; and not only to them is this a cruelty, but to their near Relations too: and not only to theſe, but to ſuch as not as yet are brought under ſuch Violencies, upon ſuch eaſie terms paſſed over; perhaps no bet-

ter

ter than this, That the Offender was in Drink, allowing one Sin to juſtifie another, and abſolve the Malefactor: like to that bold Fellow in *Seneca*, *Epiſt.* 83. *Tillius Cimber*, who being one of them that in the Senate murdered *Julius Cæſar*; when this was objected to him, being a great Drunkard, he with a bold face replyed: *Ego quemquam feram, qui vinum non poſſum*: *Should I bear with any man, who cannot bear Wine?* And he that alloweth this for a tolerable reaſon of ſuch Wickedneſſes, may as well connive at men for the Phanatical Religion they have drunk in, who may alledge for Murderings and Treaſons againſt Princes, their Zeal for Religion putting them upon it; for had they been of a ſober Religion, they would never have meditated or contrived ſo notorious an act.

And

4. And the consideration of this puts me upon a Fourth reason against Healths, quite contradicting what vain persons pretend, loving in truth more their Palates and Bellies, than their King or Country. For they say, It is an Honor done to the Kings Majesty, a Testimony of their Fidelity and Loyalty, and a Well-wishing to the good successe of their Friends, and the prosperity of the Nation. Very good hitherto, if this were all; but, What advantage, I pray, is it to King, Church, or Country, to have these empty Fumes and glorious Ostentations of such pretended good affection, and at the same time by the frequent abuses and excesses under such colourable Proclamations, to pull down real damage and judgment upon all these? I will only demand this one thing of such Zealots as these, thus advancing the Persons, or

Cause

Cauſe they ſo nominate, whether in their very Conſciences they are perſwaded, that by ſuch means as theſe are, any of thoſe ends were ever any whit promoted? or rather, Whether they have not all of them been much retarded and blaſted? This latter I affirm, upon the conſideration of the Curſe of God drawn down upon the frequent abuſes thereby committed, and the apparent ſcandal to more ſober perſons than themſelves, and the indiſpoſing of ſuch perſons to contribute any noble or worthy act to ſuch purpoſes. I would likewiſe appeal to their own Conſciences, Whether ſuch perſons as theſe, urging theſe acts of Drinking devotion to the King, are proportionably more devout and fervent by the moſt Divine and effectual means of obtaining his Welfare, Proſperity and

and Happineſſe; *viz.* Prayers, private and publick, than other who diſlike and decline this way of uſing Gods Name with ſuch Concomitants. For if they be not, nay (which too often is true) they leſſe concern themſelves in ſuch moſt proper means tending to the ſafety and honour of the King, than others: What vain pretence of good Affection that way, muſt that needs be, which ſatisfies it ſelf in a zeal for Drinking, as well as wiſhing well to the King, and is chill and rare, and perhaps half aſhamed to be known to be really Religious to that end? Or do they think that God will now adays alſo accept of ſuch a *Libamen*, or Drink-offering, to appeaſe him and oblige him to their wiſhes? This imagination, not altogether groundleſſe to be ſuppoſed in them, were to ſuppoſe God to be like

like to men, and them none of the beſt, and to be won to do good by good Liquor. Beſides this, What a grand piece of Honor is it for Kings in a Juſt and Righteous Cauſe, or for Honorable and Virtuous Ladies, to have that character of Honor done to them, which we have found lately done to the bleſſed memory (as they call it) of that Infamous Traitor *Stephen Colledge*; and is commonly done by the ſame Zealots for Healths, to Queans of lewd Life and Converſation. Yet if you deny this, you become obnoxious, as if ſome notorious affront had been put upon the Propounder and Propounded too.

Fifthly, the judgment of ancient Fathers, and their excellent Wiſdom and Zeal againſt the Sin of Drunkenneſſe, alliaced ſo ſtraitly to Drink-

Drinking of Healths, that they commonly walk together, oppose this custom: as hath been partly shewed already, and might be farther made good from other Testimonies: but I suppose those most concerned, do not like to hear much of the severity of the ancient Fathers, which will not suite with our days. But methinks they should not so easily passe over or contemn that Royal Law of Feasting and Drinking, made by that glorious *Ahasuerus*, recorded in Holy Scripture: who in his most sumptuous, ample, and splendid Entertainment of Wines of all sorts, took great care that none should be imposed upon, but drink according to his own mind and election; which is wholly voided now adays by contrary practices. Yet that most Noble, Vertuous and Renowned Emperor,

Charles

Charles the Great, thought that Example worthy his Imitation, and the vulgar Vice worthy his care to reſtrain and baniſh his Court and Army: For thus we finde it Decreed in his Imperial Conſtitutions, to be found in *Goldaſtus Imperial. Conſtit. Tom.* 1. *pag.* 147. *Artic.* 7. concerning Military Diſcipline: *Ne alius alium ad bibendum provocaret, aut cogeret. Ebrium in exercitu de cætero aquam potare compulit. i. e.* "He forbade any to inſtigate or challenge another to "drink. Whoever was Drunk in "his Army, he compelled to drink "Water for the time to come. And the ſame do we finde in *Aventine* his *Annals* of *Bavaria*, *lib.* 4. *pag.* 217. related of that Great Prince; with a more plain expreſſion of his ſingular care to prevent Drunkenneſſe: *Ebrietatem inhibuit, neve alius alii propinaret.*

"He

" He ſo reſtrained Drunkenneſſe, that " he would not ſuffer one to drink " to another ; I ſuppoſe, ſo as to engage him to pledge him by ſuch obligations as Healths bring along with them. Which would be look'd upon now adays as ſuch a violation of the Charter of Free-born and Free-ſpirited Carowzers (as the late word is) that it would go near to hazard a mutiny in the Corporation of Good-fellows, as they like to be termed, being obſerved and impoſed.

But becauſe we hear very ſcandalous Accuſations made by the Adverſaries of the Conforming Clergy of this Church, of their liberty in this kinde; which as we no ways wholly believe, we cannot but partly believe, as ſeeing leſſe ſcrupulouſneſſe and exactneſſe in very many of them in their walking, than *Charles the Great*

Great Squired of his Soldiers (as if the Soldiers of Jeſus Chriſt, and eſpecially the Leaders, ought not to walk more unblameably, than the ſecular Soldiers) we hold our ſelves bound to put them in mind of ſome ſpecial Canons of the Church; which when this vile Cuſtom of Drinking of Healths crept into the Clergy, provided againſt ſuch Scandals: as did the Council of *Laterane* under *Innocent* the Third, *chap.* 15. which begins thus. *A crapula & ebrietate omnes Clerici diligenter abſtineant, &c.* "Let "all Clergy-men carefully avoid "Gluttony and Drunkenniſs: where- "fore let them temper their Wine "[with Water] and themſelves with "Wine. And leſt the common excuſe may ſeem to take place here, which ſays, Drunkenneſſe indeed, and forcing any body to Drink, is no ways

ways to be allowed, in the Clergy eſpecially; but Drinking an Health or two and away, cannot be condemned; let them hear what follows in the ſame Chapter: *Neither let any man be moved to drink, ſeeing Drunkenneſſe baniſhes the underſtanding and reaſon, and ſtirs up the fuel of luſt: Whereupon we Decree that abuſe to be wholly aboliſhed, whereby in ſome places, Drinkers are wont to oblige themſelves to drink equal draughts: ſo that he, in the judgment of ſuch, is moſt applauded, who makes moſt Drunk and takes off fulleſt Cups. But if any offend in this kinde, unleſſe upon admoniſhment from his Superiour, he ſhall make competent ſatisfaction, let him be ſuſpended from his Benefice, and from his Office.* And this ſeaſonable and neceſſary proviſion was made likewiſe by that excellent Prelate *Hermannus*, Elector and Biſhop

ſhop of *Colon*, in a Council held there, in the year 1530. tending towards a Reformation, though improſperouſly, which is ſtill extant in the twenty fourth Chapter, *De Officio Clericorum*, where the above-quoted words of St. *Hierome*, are related againſt Drunkenneſſe, and urged eſpecially againſt the Clergy, in theſe words following: *A crapula itaque & ebrietate, a compotationibus illis ad æquales Calices, a luxu ab alea, &c.* "This Council calleth all of the "Clergy from Gormandizing, from "Drunkenneſſe, or Drinking-matches by equal Cups, from Luxury. They of the Clergy therefore, who engage in ſuch Bouts, are Offenders againſt their Order, againſt Reaſon, againſt Authority of Doctors and Councils, and become pitiful Sheep themſelves, and cowardly inſtead of

being Paſtors, and Leaders of Chriſts Flock, being led away with ſuch a corrupt Cuſtome; are much more culpable and diſorderly than others who do the very ſame thing: unleſſe we except thoſe who will put off, or at leaſt forget their Gown, to put on the Gallant and Gentleman, as they fondly imagine. Is this to be ſober, grave, temperate, as St. *Paul* to *Titus* requires, *chap.* 2. of the Preſbiters of the Church? Is this to be examples to the Flock, as St. *Peter* enjoyns them, 1 *Pet.* 5. 3? Or do we think Phanatically ſo well of our ſelves and Profeſſion, that we can hallow a bad and ſcandalous act by our Perſonal Sanctity, or the excellency of our Profeſſion? and that that preſently becomes lawful, grave and ſober, which we, ſo accounting our ſelves, ſhall do, and by our example

ample commend to others?

And whereas it is here frequently ſaid by way of vindication, That Exceſſe they condemn as much as others, but Healths moderately uſed can give no juſt offence, nor do any harm: hereby intimating and giving out, that they (forſooth) have this mad Dog in a ſtring, and can rule him as they pleaſe. Which if I ſhould, as I do grant is often true, amongſt truly ſtaid and grave Perſons (eſpecially when the Authour of ſuch and ſuch an Health is Maſter of the Company) yet amongſt equals, if there be but one or two unlucky and ill inclined perſons in the knot, this general limitation ſeldom comes to any thing of due reſtraint: but the prevalency of Cuſtom is ſuch, as Blind men having indeed a Dog on a ſtring, as if they led him, are re-

ally lead by him; so these Pretenders to Regulations, are themselves blindly and insensibly drawn away into Intemperance, by that cunning old Dog of Custom going before them, which they pretended to govern as they pleased.

6. And from hence I draw my last Reason against Drinking of Healths; and that is, the scandalousnesse of the same: which, were the thing more harmlesse than generally it is, the known and confessed miscarriages and wickednesse of more than one sort, are such, that a sober man may not well endure the occasion of evil. And to make good this my Argument, I shall not need to engage in the nice Doctrine of scandall given, and scandal taken. For it suffices to condemn inexcusably all such scandall, that it hath no authority

ty at all but bare connivance to defend it. It hath no juſtifiable occaſion to ſuffer it: It hath the wiſeſt and holieſt Votes againſt it: It is attended with ſo many Tragical Miſchiefs and Impious Effects, which though they always happen not, yet hereby are ſet on foot. Such ſcandall, I ſay, as this, which hath no good at any time in it, but moſt frequently a great deal of evill, is certainly offered, and deſervedly taken, and therefore as deſervedly to be altogether laid aſide.

But now adays, every Health founder is become a Philoſopher, and makes uſe of his Metaphyſicks to aſſert the innocency of this Cuſtom, at leaſt. For he will tell you, that Healths and Drunkenneſſe are really diſtinct; and thoſe things that are ſo diſtinct, may be ſeparated; and thoſe

things which may be ſeparated, may be the one without the other. And does not all this prove alſo, that both ought to be done too? If it doth not, in vain is this Argumentation, which is only tolerable when ſome good Autority enjoyns it, beſides examples (which are rather great than good) or ſome benefit at leaſt, ſometimes ariſeth therefrom: But if none of theſe appear but rather the contrary, what a cold Reaſon is it for doing it, that 'tis poſſible there may be no ſin in it? But we know by experience (though in the nature of ſome actions preciſely taken, there be no ſin) yet Circumſtances make them very evil. And this of Healths hath more than enough ſo to do. But this I may ſay likewiſe, That if Men in ordering their Converſations, refuſe the obvious notices of things as re-

repreſented to their Underſtanding by common appearances, and eſtimation, and fly to ſubtilties of diſputing that which they might know better without diſputing, they will or may at leaſt arrive to that fineneſſe of Arguing, as did that *Polonian* Gentleman, Scholar to *Socinus*, who went beyond his Maſter (as may be ſeen in his *Epiſtles*) and took up this Dogm to maintain, *That there is no ſuch thing as ſin in the World*: His capital Ground for ſuch his monſtrous Opinion, being taken from the unwillingneſſe all Men naturally have to erre. Of which Evil, *Fauſtus Socinus* himſelf complains he could not cure him, nor convince him.

Will we yet alledge for our Defence, that we are unawares fallen into Company greater and better than our ſelves, and therefore muſt

comply with them in some degree to avoid offence. It will be easily answered, The best way to avoid offence, is to avoid such company, or to depart. Another way to avoid offence (I mean of the greatest of all, God Almighty) is to forbear modestly at least, where boldnesse doth not become a Man; but yet directly. For if, while thou hast the true use of thy Reason, thou canst not command thy self, but must needs yield to Importunity and Custom, how wilt thou be able to resist, when the flattery of Drink shall combine with the importunity of others instigating thee, and make thee facile and flexible to greater measures, and so lyable to greater mischiefs.

But I am not unsensible of the Relicks of an Apologetical Reason for Drink-

Drinking ſometimes more freely than ordinary, even to hilarity; and that by good warrant, and to good ends, as the alternation of Joy after ſorrows poſſeſſing Men, and reparation of Spirits waſted or fled by too much labour or dejection of mind. All which I grant to be true, and therefore no ways condemn all Refreſhings, not only by uſual Meals, but allow ſomewhat for extraordinary Occaſions, anſwerable to Phyſick taken in the Spring and Fall, to remove or prevent Diſeaſes entring upon the Body. But what can be more unreaſonable, than for any man under pretence of ſuch uſefulneſſe, to take Phyſick every day, or every week? Or to ſuppoſe, That when a man is alone, he ſhould not need this foreſaid relief of Body or Mind, but only when he meets Companions for

his turn: and that all of theſe ſhould at the ſame time fall into ſuch indiſpoſition of Body or Mind, as to ſtand in need of ſuch Reſtoratives.

Σπερμὰ θεῶν. *Ariſtophan. in Ranis.*

And beſides, theſe true *Sons of the Tankard*, as *Ariſtophanes* ingeniouſly calls *Bacchus* their Grandſire, ſeldom carry ſo much Philoſophy about them, as to have an eye to theſe their own Reaſons, but follow the motions of their Appetites, conſidering nothing ſo much as the delighting their Senſes: which every wiſe Man ſhould moſt carefully avoid, eſpecially having imbibed the ſincere Milk of Gods Word; and given root to Principles of Mortification and Self-denial: wherein chiefly conſiſts the true imitation of Chriſt.

And thus having briefly run through the Deſign againſt Drunkenneſſe,

neſſe, and the grand promoter thereof, Drinking of Healths, I ſhould here caſt my ſelf at the feet of ſo ill accuſtomed Perſons, in a pathetical, humble, and earneſt Exhortation and Supplication, that, by the many Bonds and Obligations lying upon them from the Honour of God, whoſe Laws are daily contemned, and his Name blaſphemed by ſuch Practices; from the ſcandall brought upon the Church and Religion, requiring Faſtings and abſtemiouſneſs from things, and quantity of things not unlawful in themſelves; from the King and Kingdom, which ſhould be dearer to us than our own inordinate Luſtings, both which are ſhaken; the one in his Throne, and the other on its bottom, where ſuch Iniquity abounds; from the health of the Body crazed hereby, and the

ſound-

ſoundneſſe of the Minde corrupted by it; from the ruine of our Dependences imminent upon this Vice; from the ſorrow and anguiſh of our Friends, conceived at the ſight hereof; and the joy of our Enemies, eſpecially evil Spirits, who clap their hands and ſhout heartily at the inharmonious Conſort of ſuch roaring Boys: as we read in Scripture, that *the good Angels in Heaven rejoyce at the converſion of a ſinner, repenting and returning from ſuch evil courſes.* Laſtly, From the moſt important thing of all, the Immortal Soul forced, by ſuch tyranny of Senſuality, to contract it ſelf into an obſcure corner here, from whence tremblingly it foreſees it ſelf ready to be haled by ſuch violences into everlaſting flames, for theſe momentany ſparks of Pleaſure, which are almoſt as ſoon

ſoon out as kindled. But the proſecution hereof, I ſhall chooſe rather to commit to two Sermons, which that excellent and unprejudiced Father, St. *Auguſtine*, hath upon the ſame ſubject with me; that ſo all true Chriſtians and Ingenuous Men, may ſee what I have ſaid, vouched, and more divinely urged: To all which, God of his infinite Grace and Goodneſſe, grant a due and much deſired ſucceſſe. *Amen.*

The

THE
Two hundred and one and thirtieth
SERMON
OF
St. *AUGUSTINE*,
De Tempore,
Of ſhunning Drunkenneſſe.

THE

Two hundred and one and thirtieth SERMON of St. *Auguſtine, De Tempore,* Of ſhunning *Drunkenneſſe.*

NOtwithſtanding (moſt Dear Brethren) I believe, through Chriſts goodneſſe, ye dread the evil of Drunkenneſſe, as the pit of Hell.: and that not only you your ſelves will not Drink more than ye ſhould, but neither oblige, nor compel Men to drink more than becomes them: Yet it can ſcarce happen but ſome will be more careleſſe herein, and neglect Sobriety. Let it not turn

to

to your prejudice, who conſtantly give ſober Entertainment, that it is neceſſary we ſhould reprove ſome that are given to Drink. For ſeeing (Dear Brethren) that Drunkenneſſe is a grievous and hateful ſin to God, it is ſo ſpread over the World by divers thereunto accuſtoming themſelves, that now adays, it is ſcarce look'd on as a Sin: but it is come to that, that they ſcoff at ſuch in their Feaſtings, who cannot drink as much as themſelves; ſo that they adjure Men by unfriendly friendſhip, to take off their Cups more largely than then behoves them. But he that compels another to drink more than he is well able, ſhould do him leſſe injury, if he wounded his Body with a Sword, than by ſlaying his Soul by Drunkenneſſe. For our Bodies being made of Earth, like

like as when too much Wet is poured into it, and that daily, it is reſolved into dirt, ſo that ye cannot Till it; in like manner is it with our Fleſh, having drunk too plentifully, it cannot admit of any Spiritual Husbandry, nor produce any Fruits profitable to the Soul. Whereupon, as all men covet ſufficient Rain in their Fields, that they may Till them, and rejoyce in the plenty of Fruit; ſo in the Cloſe of their Bodies, they ſhould drink in ſo much only as may ſuffice; leſt by Exceſſe, the firm Land of their Bodies becomes a Lake, breeding Worms and Serpents, and Vices rather than the Fruits of good Works. For Drunkards are juſt like to Lakes; and what is bred in Lakes, your Charity knoweth very well. Whatever is there bred is nothing of Fruit: There

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are produced Serpents, Leeches; there are Frogs, and ſeveral ſorts of Vermine, which are more apt to ſcare a man than profit him, as concerning Food. And thoſe very Weeds and Trees as grow in thoſe Swamps, or near unto the ſides of them, are of no uſe at all: ſo that every year they are burnt. Obſerve likewiſe, that whatever ariſes from Drunkenneſſe, is ordained for the Fire. And ſuch are all they (as I have ſaid) who are given to Drink: who draw out their Dinners to the Evening, and the Day-ſtar beholds their Suppers: who when they ſhould be Faſting, cannot ſtand on their Legs: whoſe Senſes are dull, blockiſh, and themſelves, as it were, buried alive.

Laſtly, in their Drunkenneſſe they neither know themſelves nor others; they

they can neither go nor ſtand; they can neither ſpeak nor do any thing with reaſon: and oftentimes they are not aſhamed to ſwill till they Spew, and drink in meaſures without meaſure: For Cups of the larger ſize are called for. They contend by a certain Law, and the Conqueror deſerves applauſe for his fault. From hence ariſe ſtrifes and brawlings; and then the parts of the Body are wreathed this way and that way, with horrible leapings; and hence it is, that Adulteries and Murders are committed. And as often as they Drink too much, as if they were troubled with the Palſie, they cannot walk on their feet, but their filthy ſides are drag'd to the Bed by the hands of others. They have a miſt before their Eyes, a *Vertigo*, Heavineſſe, and pain of the Head, falling

of

of the Countenance, trembling of all their Limbs, ſtupidity of Minde and Spirit: In ſuch as theſe is fulfilled what is written, *Who hath woe, who hath wrath, who hath ſtrifes, who hath wounds without cauſe, who hath redneſſe of eyes?* Have not they who ſtay long at the Wine, and they who enquire where there is good Drink, and give themſelves over to take up their Cups?

But they who are ſuch, endeavor to make this miſerable excuſe; I ſhall diſoblige my Friend, if, as often as I invite him to Dinner, I ſhall not offer him as much Drink as he deſires. But let not him be thy Friend, which would make thee Gods enemy, who is thine and his own enemy. If thou ſhalt make thy ſelf and another Drunk, you ſhall have Man your Friend, and God your Enemy.

Enemy. Conſider therefore with thy ſelf, if it be reaſonable, that thou ſhouldſt ſeparate thy ſelf from God, whileſt thou uniteſt thy ſelf to a Drunkard. At leaſt, do not thou adjure him; do not thou conſtrain him, but leave him to himſelf, ſo that he may drink what he pleaſes: And if he hath a minde to fuddle thee, let him periſh alone, but do not thou periſh with him: O the miſery of Mankinde! How many are there, who force Drunkards and deboiſt Men to drink more than they ſhould, and when the Poor beg but one Cup at their Doors, refuſe to give it them? nor conſider, that what they put upon deboiſt Perſons, Chriſt ought to have received, who hath ſaid, *What ye have done to one of the leaſt of mine, ye have done to me.* But ſuch as they, who bury others

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in too much Liquor, ſay to the poor Man who asketh an Alms, *Be gone, be gone, and God will give you ſomething:* and indeed, while he proceeds, ſome body beſtows ſomething on him. What is it therefore that he meaneth, when he ſaith, *Go on, and God will give you ſomewhat*, but, Go to him who hath God in him, and God will give you. And ſo by the confeſſion of his own mouth, God is not with him, who moving him, he might give to the poor. I beſeech you, dear Brethren, conſider and obſerve diligently, that when Beaſts are led to the watering, ſo ſoon as they have ſatisfied their Thirſt, though ye hold them long in the Water, their Thirſt being quenched, they neither will, nor can drink at all. Let Drunken men conſider, whether they be not worſe than Beaſts: For ſeeing Beaſts will

will not drink more than is requiſite, they take down twice, yea thrice as much Drink as is expedient for them. And what might ſuffice to ſatisfie them for three or four days reaſonably, they ſtrain hard to conſume in one day, to their grievous Sin, rather than ſpend it out of Malignity or Drunkenneſſe. And it were to be wiſhed, they only waſted the Drink, and not deſtroyed themſelves.

How great a Sin is Drunkenneſſe, when the King cauſed his chief Butler to be hanged for ill will, or Drunkenneſſe? Yet the people of the Jews, of whom it is written: *The people ſat down to eat and to drink, and roſe up to play*, after they had drunk more Wine than they ought, cauſed Idols to be made for themſelves; and in honor to their Idols,

began to dance, and wring their Bodies by divers skippings.

What beſides ſprings from Drunkenneſſe, the Holy Spirit witneſſes by *Solomon*, ſaying, *Wine and women draw away wiſe men from God, and reprove the ſenſible.* *Herod* alſo, when he was heated with Wine too much, upon the dancing of one Laſs, cauſed St. *John Baptiſt* to be ſlain. And again *Solomon* ſaith, *Look not upon the Wine, when it ſheweth its ſelf in the Glaſſe.* It entereth in flatteringly, but at laſt it will bite as a Serpent, and diffuſe its poiſon as a *Baſilisk*: *Thine eyes ſhall behold ſtrange women, and thy mouth ſhall ſpeak perverſe things.*

And the Apoſtle *Paul* alſo adviſes us againſt the evil of Drunkenneſſe, ſaying, *Be not drunken with Wine, in which is Exceſſe.* Again and again we

we plainly ſhew out of the Scriptures, what miſchiefs there are in Drunkenneſſe: In *Solomon* it is written, *He that loves wine and oyl, ſhall not be rich.* Again, *Give not wine to Kings*, becauſe nothing is kept private where Drunkenneſſe bears rule, leſt peradventure they drink and forget the Judgments of God, and change the cauſe of the children of the poor. And he alſo ſaith, *The labourer that is drunken ſhall not become rich.* Again, If you drink Wine moderately, you may be ſober. Again, Wine was made for chearfulneſſe, and not for Drunkenneſſe, from the beginning. Wine drunk moderately, exalts the mind and body, and is healthful for body and ſoul. Wine much drunk, is the ſtoutneſſe of Drunkenneſſe, the ſtumbling of the unwiſe; eclipſing

virtue and cauſing Wounds. If at any time we advertiſe men hereof, drunken men are angry at us, and mutter. But though there may be who are offended, yet by Gods grace, there will be many who willingly liſtening to good counſel, by Gods bleſſing, will be delivered from that grievous ſin. But they who are angry when they hear men ſpeak againſt their Foſter-brother and Friend Drunkenneſſe, let them hear us freely ſpeaking to them: Becauſe whatever Drunkard he may be, who doth not repent of it, he certainly ſhall periſh everlaſtingly: Foraſmuch as the Holy Spirit ſpeaking by the Apoſtle, 1 *Cor.* 6. lieth not, *Nor Drunkards ſhall inherit the kingdom of God.* And therefore Drunkards ſhould do better to be offended with themſelves, than with us; and by Gods help, ſhould

ſhould quit themſelves from the mire of this Filth, or jakes of Drunkenneſs: while time is of repenting, let them haſten by Gods aſſiſtence to riſe, and with all the powers of their mind calling humbly on God, let them ſay with the Prophet, *Take me out of the mire that I ſtick not*: and that, *Let not the flood over-whelm me, nor the deep ſwallow me up, nor the pit ſhut her mouth upon me.* For Drunkenneſſe, like the pit of Hell, lets none of them go, whom ſhe holdeth, unleſſe worthy repentance relieves them, and reformation follows upon it, but keeps them ſo faſt, that it ſuffers them not to return from the pit of Hell, ſo dark, to the light of love and ſoberneſſe, but by repentance.

But here we muſt in the firſt place underſtand and know, that men are

not made Drunkards in one day, but when by little and little their cruel Enemies oblige and conſtrain them, rather than their Friends, to add one or two Glaſſes to their uſual Drinkings. But when once they have brought a Cuſtom upon themſelves, ſo doth the drought of Drunkenneſſe ſeize on them, that it makes them always thirſty. But he that deſires to free himſelf from this evil, as he, by certain diſtances of days, adding to his Drinking, comes to the darkneſſe of Drunkenneſſe, ſo let him by little and little withdrawing, arrive at the light of Sobriety: who if at once he with-holds from himſelf all that was more than neceſſary, which he took, when he finds himſelf to burn with too great thirſt, with great bitterneſſe will exclaim and ſay, He had rather dye than deny himſelf

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the cuſtom of drinking and intoxicating himſelf; and ſees not that it were more tolerable for him to dye according to the Fleſh, than to be killed as to his Soul by Drunkenneſſe. And therefore, as is ſaid, that he may neither ſuffer ſo great drought, and he may be delivered from the great evil he endures, let him by diſtances of days, withdraw ſomewhat of the exceſſe of Drinking, until he ſhall be reduced to a moderate habit of Drinking. He who ſhall thus gradually withdraw, ſhall be both freed from Drunkenneſſe, and ſhall not ſuffer that intolerable puniſhment.

I, my Brethren, while I admoniſh you hereof, acquit my ſelf before God. Whoever ſhall refuſe to hearken to me, and ſhall be given to Drink, and will adjure or force others to drink at his Entertainment, ſhall

both anſwer for himſelf and others, at the Day of Judgment. And becauſe, (which is worſe) ſome of the Clergy, who ought to reſtrain this themſelves, compel others alſo to drink more than they ought, let them henceforward begin to correct themſelves and others, ſo that coming to the Judgment of Chriſt, they may neither for their own Drunkenneſſe, nor the Drunkenneſſe of others, incur puniſhment; but rather correcting themſelves, and rebuking others inceſſantly, they may be able to attain eternal Reward.

And this I above all intreat you, by the dreadful Day of Judgment, as often as ye make entertainments one for another, that ye reject that filthy Cuſtom, whereby three men are wont to drink in a great meaſure unmeaſurably willing or nilling,

ling, as the poiſon of the Devil, out of your Feaſtings; for that Cuſtome is ſtill a Relick of Pagan Obſervation. And whoever admits this in his or others Banquetings, let him not doubt but he Sacrifices to the Devil: by which Drinking, the Soul is not only ſlain, but the Body weakened. But I truſt, by the mercy of God, that he will vouchſafe ſo to inſpire you, that you ſhould ſo abhor ſo lamentable and ſhameful evil, that you will in no wiſe ſuffer ſuch a thing to be done, but let that which would be quite loſt in ſuch Drunkenneſſe, be advanced to the comfort of the Poor; our Lord Chriſt ſo bringing it to paſſe. Who with the Father and the Holy Spirit, liveth and reigneth God for evermore.

The end of the firſt Sermon.

The ſecond

SERMON

OF

St. *AUGUSTINE,*

Of avoiding Drunkenneſſe.

The ſecond SERMON of St. *Auguſtine : of avoiding Drunkenneſſe.*

Sermon 232.

I Have often adviſed your *Lovingneſſe*, moſt dear Brethren, with Fatherly pity, that ye ought to ſhun and flee the miſchief of Drunkenneſſe, as the pit of Hell. And however my reproof ſucceeded with divers, there are notwithſtanding many, who neither fear God, or have reſpect to them who are honeſt and ſober; and ſtill Drink in ſuch manner, that they finde it neceſſary ſometimes

times to ease their Guts stuff'd with too much Drink, by vomiting: and like unto broken and split Ships, are themselves tossed by the Waves of Drunkennesse it self, so that they know not where they are; and are altogether unable to speak or hear any thing that savours of Reason.

But what shall we judge of that, when such miserable and drunken Fellows being soaked in too much Wine, deride and vilifie those who will drink no more than is sufficient, saying to them, *Blush and be ashamed. Why cannot ye drink as much as we?* For they will say, they are no men. And behold the unhappinesse of these Drunkards; They call themselves men who lie in the sink of Drunkennesse, and will not allow such to be men, which stand on their legs soberly

ly and civilly. Are they men who lie groveling; and are not they men who ſtand erect? He that conquers Drunkenneſſe is diſparaged; and he that is conquered by Drunkenneſſe is commended. The ſober man is ſcoffed at, who can govern himſelf and others: the Drunkard is not laughed at, he is not lamented who neither knows himſelf nor others.

Drunken men are wont to excuſe themſelves thus, as to ſay, *A Great Perſon conſtrained me to drink too much, and being at the Table with the King, I could do no otherwiſe.* To make good our ſhuflings, theſe things we pretended: and that we will not perform, we ſay, we cannot do. Though it ſhould come to this, that it ſhould be ſaid to thee, *Either drink or dye;* it were better your Fleſh

Fleſh ſhould dye ſober, than that your Soul ſhould dye by drinking: But that excuſe is falſely oppoſed. For Kings themſelves, and whatever mighty Men elſe there may be, who, by Gods Grace, are Sober, and Prudent, and Chriſtian, and fearing God with all their heart, ſhall perceive thee reſolved not to yield to them, in not being Drunk out of the fear of God, if by chance they ſhould be offended with thee for the preſent, they will afterward have thee in great admiration, ſaying: How greatly did we treat with him? How did we labour with him by threats and terrours, and we could never move him from his ſoberneſſe? For God, who ſeeth that thou wilt not drink too much for his ſake, will alſo himſelf make thee gracious with them who ſtirred thee up, and ſeem'd

to

to compel thee to drink too much. Let no man ſay, Moſt dear Brethren, that in theſe times there are no Martyrs; there are Martyrs made every day: for *Martyr* is as much to ſay, as *Witneſſe*. Whoever therefore ſhall bear teſtimony to the Truth, and ſhall judge all cauſes according unto Juſtice; whatſoever he ſhall ſuffer for the Teſtimony of Truth and Righteouſneſſe, all that ſhall the Lord account to him for Martyrdome. And ſo he that ſhall reſiſt Drunkenneſſe, and by Gods aſſiſtance ſhall perſevere, ſo that for that he ſhall endure any Tribulations, the Lord ſhall aſcribe all to him, even to the glory of Martyrdome.

But I would fain know, moſt Dear Brethren, when a Maſter hath divers

divers Servants, if he could be content that but one of them ſhould be Drunk. Surely none is ſo wicked, that he ſhould at any time have deſired this, or would have it ſo: With what face? with what conſcience ſhall he be Drunk himſelf, who will not endure one of his Servants to be Drunk? See, through Gods bleſſing, thou haſt a Servant, and God hath thee for his Servant; in ſuch manner as thou deſireſt that thy Servant ſhould ſerve thee, oughteſt thou to ſerve God. Tell me in good earneſt, what equity there is in this, that thou ſhouldeſt have a ſober Servant, and God ſhould have a drunken Servant? as if thou wert ſo deſerving, that a ſober Servant ſhould ſerve thee. Conſider therefore theſe things diligently, my Deer Brethren, and marke, that there is

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no juſtice in this, that we ſhould do to God, what we would not have done to our ſelves.

Peradventure, thou wilt ſay: How do I that to God, that I would not have done to my ſelf? or, How doth it not pleaſe thee to have a Drunkard to thy Servant, and thou wilt not ſerve God in Sobriety? For therefore, Beloved Brethren, ſo wretchedly do men make themſelves Drunk, becauſe they are of opinion that Drunkenneſſe is a very ſmall, or no ſin: But for ſuch their ignorance, are Prieſts more eſpecially to give an account at the day of Judgment, if they neglect to declare daily to the People committed to them, what, and how great miſchiefs ariſe from Drunkenneſſe: So that he, who believes Drunkenneſſe

to be a small Sin, if he doth not mend his life, and become penitent for this Drunkennesse, Eternal Punishment shall unavoidably torment him, together with Murderers and Adulterers; according to what ye know the Apostle teacheth, *Neither Fornicators, nor Idolaters* (saith he) *nor effeminate, nor abusers of themselves with mankinde, nor Covetous, nor Adulterers, nor Drunkards, shall inherit the Kingdom of God.* See, he joyneth here Drunkards with Fornicators and Idolaters, and Sodomists, and Adulterers: And that also, *Be not drunk with Wine, in which is excesse.* And therefore let every man conclude, and consider with himself, that Drunkennesse is a grievous Sin: and so doing, Drunkennesse shall not master him.

For

For ſeeing Drunkenneſſe ſhall not only torment a Man in the World to come, but alſo Men in this Life are worſted with many Diſeaſes in this preſent Life by Drunkenneſſe, let them at leaſt be afraid of Bodily diſtempers, who have no regard to the Salvation of their Souls: let them be afraid of dimneſs of ſight and darkneſs, the ſwimming of the Head, and trembling of the Members, who are not afraid of the puniſhments of Hell. And this we ſpeak not only to the Laity, but Clergy alſo; for, what is yet worſe, many of the higher Rank of Clergymen, who ought with others, to Preach the excellency of Sobriety, not only forbear this, but alſo tipple themſelves and others without ſhame or fear. But whoever are ſuch, let them mourn and confeſs

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[their fault] for if they will not amend their Lives, they shall be tormented for themselves and others also. But what a thing is that, when the Meal being over, and Thirst satisfied; when they neither can nor ought to drink any more, then, as if they were fresh, as if they came in at that instant, they begin to drink under sundry names, not only of Men living, but Angels, and certain other ancient Saints, imagining that they do them great honour, when they bury themselves in too great Drinking; not understanding this, that none do offer so great injury to the Holy Angels, and holy Men, as they who make use of their Names to slay their Souls with Drunkenesse. For there are some, who for this reason only give order to have salt Meats provided them,

that

that by that ſaltneſs, they may overthrow themſelves with too much Drink. If Heathens who know not God should do this, we are not to wonder at it, and leſs may we grieve, becauſe they have no hope in God, they keep to the old Cuſtom of their Fore-fathers: but wherefore should Chriſtians follow their Intemperances moſt filthy, from whoſe Infidelity Gods mercy hath delivered them, whom God hath brought out of Darkneſs into Light, hath called from Death to Life; and to whom all the Scriptures cry, That they should flie Drunkenneſſe, and love Soberneſſe? Wherefore I intreat you, by the dreadful Day of Judgment, and adjure you, That ye avoid Drunkenneſſe as much as ye can poſſible, by Gods help. And

no

now begin to blush, that hitherto you have complyed with Pagans, and Gentiles in the foul Sin of Drunkenneſſe. For becauſe ye are unlike them in Faith, you ought not to be like them at all in Drunkenneſſe. For ſuppoſing Chriſtians ſhould not commit the like Sins with them, Drunkenneſſe alone frequented, where amendment and repentance do not follow, tumbles them into the bottom of Hell, as before we have ſaid: *Nor Drunkards, ſhall inherit the Kingdom of God.*

But ſome man may ſay, I am not for the Kingdom of God, I only deſire everlaſting reſt. Brethren, let no Man deceive himſelf; there are two places, and there

there is no third for any body. Whoever ſhall deſerve not to raign with Chriſt, ſhall undoubtedly periſh with the Devil.

Laſtly, Whoever he be who Drinks too much to his Friend, becomes his Enemy as to his Soul, and is convicted of weakening his Body, and deſtroying his Soul. It were better that in ſtead of what he beſtowed on him in too great quantity in one day, and compelled him to drink, he ſhould two or three days invite him to an Entertainment: and wherein he worſted him with too much Drinking in one day, he ſhould refresh him other days with competent Drinking, and ſo he ſhould neither looſe his Drink nor deſtroy his Friend.

Or, which truly is much better, whatever hath been loſt by too much Drink in the Throat, ſhould be converted into Almes to the Poor: ſo that their Bodies might be reaſonably refreshed with Drink; and by pittying of the Poor, recovery of the Soul may be prepared. And this correction have we ſpoken of, not for their ſakes who are ſober and civil; for that, through God, we know many that make frugall and ſober Entertainments. And therefore for you, who out of the love of God, take only that which is expedient, and what is quite loſt on Earth to Drunkards, is reſerved, through good Deeds a reward in Heaven.

Let

Let it not ſuffice that ye your ſelves are ſober, but as much as in you lies, ſo rebuke and reprove Drunkards, that they may never be ſuffer'd in your preſence, to drink more than becomes them: ſo that whiles ye your ſelves love Sobriety, and reclaim others from the deſtruction of Drunkenneſſe, by your counſel, ye may prepare a double reward in Eternall Bliſs, not only for your own Salvation, but the Salvation of others alſo. And my dear Brethren, how much is that to be lamented and blushed at, that is reported of ſome Country people, who when they have got Wine, or have made ſome other Drink for themſelves, they invite, as to a Wedding-Dinner, their Neighbours and neareſt

Friends to Drink; that they may keep them Drinking for three or four Days, and bury them in too much Drink, ſo that all that while they return not from that lamentable Drinking-bout to their own homes, until all the Drink provided be ſpent; and which ſufficed to nourish them and their Families for two or three Months, they conſume in four or two Days, by lamentable and shamefull carouzing.

Wherefore, moſt dear Brethren, while I with great love, as my Paternall care requires, admonish you in this ſort, I diſcharge my Conſcience towards God. But whoever hears readily and faithfully what I thus Preach to him, shall receive an

an Eternal Reward. But he that ſhall ſlight this, let him fear leſt he ſuffer Eternal and Endleſſe Punishment. But we truſt, that through Gods goodneſſe, all Drunkards will ſo return to Sobriety from the Sin of Drunkenneſſe, by Gods grace, that they will cauſe us to rejoyce, and themſelves may deſerve happily to attain Everlaſting Reward. *Amen.*

FINIS.

Errata.

Pag. 7. *r.* ſpeak? *p.* 10. *l.* 6. *r.* ingenuous, *pag.* 12. *l.* 18. *r.* man be. *p.* 25. *l.* 2. *r.* to their wonted reaſon are, *p.* 24. *l.* 22. *r.* they acquire, *p.* 26. *l.* 2. *r.* make, *p.* 27. *l.* 9. *r.* quite out of, *p. ib. l.* 18. *r.* pens, *p.* 28. *r.* thereby? *p.* 29. *l.* 3. *r.* thereof, *p.* 32. *l.* 10. *r.* (eſpecially, *p. ib. l.* 13. *r.* ingenuouſly, *p.* 33. *l.* 5. *r. Valeſius*, *p.* 35. *l.* 1. *r.* nature offers, *p.* 37. *l.* 8. *dele* and, *p.* 88. *l.* 2. *r.* too, *p.* 45. *l.* 9. *r. Valeſius*, *p.* 50. *l.* 20. *r.* in common letter, *p.* 54. *l.* 6. *r.* Religions, ſo *p.* 69. *l.* 9. *r.* (as barbarous) *p.* 76. *l.* 9. *r.* precedents: in *pag.* 78. *l.* 9. (becauſe—letter) *p.* 105. *eod.* acute, *p.* 121. *l.* 3. *dele* to.